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# THE CONGREGATIONALIST

Boston Thursday 9 January 1896

1 to 52



REV. NATHANIEL GEORGE CLARK, D. D., LL. D.  
*Born Jan. 18, 1828; died Jan. 3, 1896.*

HOWEVER one may have differed at times from dear Dr. Clark, on matters which to each seemed important, he can never have failed to recognize the sincerity, dignity and devout earnestness of the mind which met his or the magnanimity of temper, the gracious nobleness of thought and spirit, which gave moral emphasis to the differing opinion. Such a mind and character only found their fit sphere in the world which he loved—the divine fragrance of which is already in all the earth, the effects of which will outlast the suns.—Richard S. Storrs.

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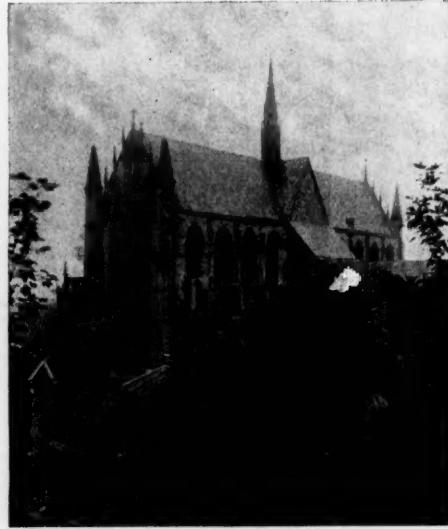
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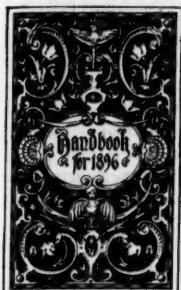


# THE CONGREGATIONALIST

Volume LXXXI

Boston Thursday 9 January 1896

Number 2



The subdivisions of the weekly prayer meeting topics and the topics for Passion Week, communion seasons, and missionary meetings are specially approved features of this issue.

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In the face of the wholesale murder of Armenians by the Moslem Turks, the most extensive and dastardly persecution of Christians in all history, it is amazing that the United States has so far officially made no protest. Mr. Caven, in another column, points out the lost opportunity which Congress let slip from its hands. Dr. Newman Smyth recently preached an able sermon to the Center Church, New Haven, calling on our Government to offer moral support to England in efforts to put a speedy end to the atrocities which insult and shame Christian nations. Resolutions were passed at a mass meeting in Center Church last Saturday pledging support to Congress should it make a solemn declaration, offering to the British Government "the full sympathy and moral support of the United States in any action which England may initiate for the protection of the Christian populations of Turkey." At a large mass meeting in Central Music Hall in Chicago last Sunday resolutions were passed expressing similar sentiments and addressed to the queen. From other parts of the country come strong expressions of public opinion that official action by our Government ought not to be longer delayed. We cannot doubt that the action asked of Congress would be heartily sustained by the whole country. Can we as a nation keep silence longer in the presence of continued crime unparalleled in the record of the darkest ages?

The proportions of Sunday labor have been much increased in Boston of late, to the detriment of many workmen and to the disturbance of the people's rest day. Till recently the granting of permits to work on Sunday has been left to police captains, by what authority in law we do not know.

But for the last three Sundays most of this work has been stopped by the direction of the police commissioners, and much of the credit of this better order of things is due to the New England Sunday Protective League. At the hearings last week before the commissioners the representatives of the league and of the New York & New Haven Railroad Company appeared to be in substantial harmony, both parties seeking to prevent unnecessary labor and willing that works of necessity should go on. But it is wise to have the question, What is a work of necessity? answered by disinterested parties who are in sympathy with the purpose of preserving the Lord's Day as a day of rest. Sunday labor easily grows to be a public nuisance unless it is the business of some one to restrain it. The Sunday Protective League is of value to all working men, and especially should have the support of all who would keep Sunday as a day of the worship of God.

Latent weakness usually shows itself suddenly in a time of trial. It is the storm which tests the trees and shows which of them are sound and healthy. A striking instance of this law is suggested by Archdeacon Moule in writing of the Chinese collapse in the recent war with Japan. "I have long looked," he says, "and, as I thought, happily in vain for symptoms of China's demoralization, enfeeblement and impending ruin, which we felt almost a necessity if the view was correct about the opium habit. Have not these symptoms suddenly and with startling severity appeared in the collapse of China's army and navy during the shock of conflict with Japan? Opium is very largely used by Chinese soldiers." This is an instance of collapse in trial but there is another side to the matter. Often the test which comes is the test of opportunity. The chance is offered to the man to rise to some higher place or work than he has yet undertaken and his inherent and unsuspected weakness makes itself manifest in his failure to rise to the opportunity. Every evil life is hollow and unsubstantial, however cleverly its weakness is concealed, and by the test of resistance or prosperity that weakness is certain to be revealed.

An interesting table of statistics is given in the *Voice* showing the condition of the liquor business in this country. The United States issued last year permits to do business to over 232,000 liquor dealers. It is gratifying to note that for the past two years the number of dealers has decreased and that the amount of distilled liquors on which a tax was paid last year was considerably less than in 1894. The number of liquor sellers in prohibition States in proportion to the population is greater than in some States where high license prevails. For example, in North Dakota there is one dealer for 403 persons; in Massachusetts, one for 489. But the greatest success in re-

ducing the traffic has been through local option, and this is most conspicuous in some of the Southern States. In Maine there is one liquor dealer for 579 persons, while in Mississippi there is one to 8,554. In Mississippi prohibition is more nearly maintained than in any other State in the Union. Arkansas comes next and Alabama third. These figures show that the temperance problem has been more nearly solved in several of the Southern States than in any other part of the country.

## A FINISHED WORK.

Last Friday Dr. N. G. Clark closed his eyes on the record of a life singularly consistent and complete. As a teacher, preacher and missionary secretary he has made his influence felt throughout the world, always to advance the kingdom of Christ. In another column his close and lifelong friend has tenderly surveyed his career. We only add to it a grateful tribute to the memory of a good, great man.

Dr. Clark was a Christian statesman. He studied world movements with unfaltering faith and planted and fostered missions with a foresight whose wisdom has already been proved by their results. He worked for the spiritual renewal of nations, while, at the same time, he cultivated friendships with individual members of them and appreciated the inheritance and surroundings which distinguished them from other nations and gave them their peculiar value to the world as the possession of our Lord. No missionary secretary ever better understood the difficulties and opportunities of the missionaries with whom he was associated or showed more sympathetic appreciation of them. He made them all, and many native workers also, his personal friends. The spirit of Paul breathed in his epistles to them. The reverent affection with which we have heard him named often on mission fields gave him apostolic honor.

He cannot be more missed at home, but he will not be less missed there than abroad. Through important crises in the American Board during the last thirty years he has stood calm in faith, borne heavy burdens and given wise counsels. His papers presented at the annual meetings have shown his comprehensive view of the mission work and his readiness to meet new exigencies. Our editorial columns have often been enriched by his pen. Through the ten years of dissensions in the Board, now happily ended, he patiently, kindly, unwaveringly advocated the policy which he believed to be for the best interests of missions. The missionaries unfalteringly adhered to him, and it is a great satisfaction that he lived to see the views he held prevail and gain permanent acceptance among supporters of the Board. Through trying years he held the respect of all who knew him of opposing parties, and he leaves a united organization to cope with difficulties and perils which now have suddenly confronted it.

His presence in the Congregational House was always a benediction. His memory here will long remain fragrant. He is beloved in the churches far and wide. His influence in distant lands abides. He rests from his labors; his works follow with him.

#### A BETTER CHANCE FOR PRISONERS.

Beginning with 1896 Massachusetts enters upon a new policy regarding her State prison convicts, in which she has been anticipated by only six months by Illinois, but of which she is otherwise the pioneer in the Union. The Massachusetts law was enacted first, but Illinois made it take effect six months earlier. A radical departure is involved in this new system of dealing with the criminals in the State prison. The effort to build up character made in behalf of young men committed to the reformatory is extended to those who have committed more serious offenses, and if there is any foundation for a good character it is developed to the utmost. It is a policy which has a personal interest for thousands of men in the State who are still susceptible to hope of better things after they have committed a State's prison offense, and it is of large concern to the people of the State as a whole, because it extends the inspiration of hope and sympathy to a class which includes many believed to be beyond hope, and whom it is the policy of the State to hold in strict confinement.

The essential features of the new act, which has a national interest as being a new departure and different from the Illinois act, are that hereafter no persons are to be sentenced to the State prison (except for life and under the habitual criminals' act) for any definite term of years. There is a maximum for which the prisoner can be held, which is the maximum term allowed by the law for the offense for which he was committed, and the minimum shall not be less than two and a half years. The minimum is a trifle less than is possible to a short term prisoner, who has earned a diminution of sentence by good behavior in prison. For any term between these limits the prisoner may be held according to the judgment of the prison commissioners. The words of this interesting law, upon this point, are as follows:

At any time after the expiration of the minimum term for which a convict may be held in the said prison under a sentence imposed as aforesaid, the commissioners of prisons may issue to him a permit to be at liberty therefrom upon such terms and conditions as they shall deem best, and they may revoke said permit at any time previous to the expiration of the maximum term for which he may be held under said sentence. No such permit shall be issued without the approval of the governor and council, nor unless said commissioners shall be of the opinion that the person to whom it is issued will lead an orderly life if set at liberty. The violation by the holder of a permit issued as aforesaid of any of the terms or conditions thereof or the violation of any law of this commonwealth shall of itself make void such permit.

A convict who has violated the terms of his permit may be returned to prison, and the time that he was out shall not be counted as a part of the time in serving the sentence.

This act may be of incalculable benefit to many men. It puts the State on a broad, generous and sympathetic ground and permits the exercise of discretion by the State authorities, which the tendency of the times will surely prove to be in the direction of mercy for the convict. In regard to a class of men hitherto held to be hardened and dangerous, the State has avowedly taken

the position that their reformation is possible and that it will give them every reasonable opportunity to make the best of themselves. This act is a step further in the humane direction of the prison reforms of the age. It does not lay stress upon the idea of punishment as much as upon the idea of reform. It corrects the illogical position of the old law, namely, that it was within the power of the court, at the time of fixing the sentence, to determine when the convict was suitable for release. It leaves the decision of this question in the hands of the prison commissioners—their opinion to be ratified by the governor and council. It simply says to the convict, as illustrated in a paper prepared for the National Prison Congress of 1895 by Mr. Warren F. Spalding: "You must be sent to prison because you have violated a law of the State. When you will be released depends upon your fitness to be at large. The court has decided that you are fit to be sent to prison. It cannot tell when you will be fit to be at liberty."

In the case of the State prison convict, as in that of the inmate of a reformatory, great pressure is put upon the man to do the very best he can. Every effort of his to strengthen his will and stick to a decisive purpose to do right brings its manifest reward in the shortening of his sentence and in the increased confidence felt in him by the men who have in their hands his liberty to go out into the world again. A new element is brought into the government of the prison. There is not the certainty on the part of the convict that he will be released at the end of a given term, as hitherto (except as that term is the longest possible under the law), but if he convinces the authorities that it is safe for the community for him to be released, that he is able to support himself outside of prison, and that he is not likely to fall again, he may be set at liberty at any time after two and a half years. The difference in the tone of the prison must be wide under such a promise of speedy release. It is a safe prediction that in many instances convicts will keep their hold on ambition and outside activities, which they would drop in despair under the late system.

But the release is not of such a nature that the State loses its oversight of the man. The system proposed involves such an accounting by the released man to the prison authorities that they will know just how he is passing his time and whether he is keeping faithfully the terms of his release. The man knows that the eye of the State is still upon him. He is not in the world as if he had not been confined, as a criminal is who has been released in the old way at the expiration of a sentence. But the State insists upon knowing that he is doing the best he can, and this sense of responsibility will surely help to hold in check any desire the man might have to return to his former criminal life.

It is believed that this reform is upon a sound foundation and that the State will never return to the old system. Other States are expected to come up to this standard as it demonstrates its fitness to human nature and proves its fitness by its success. It shows the way in which the thought of experienced prison managers is tending, which is away from the hardening influences of former days and toward a brighter life for those who are willing to be men.

#### THE WORK BEFORE THE CHURCHES.

The new year opens with new opportunities and fresh hopes. Let us survey again the various activities of the local church with which we are in covenant. What are the aims of the organizations within it with which we are connected and what can we accomplish through them this year? The Sunday school, the Young People's Societies, the Men's Sunday Evening Club, the Mothers' Meeting, the King's Daughters, the Brotherhood of Andrew and Philip, the missionary bands—all the organizations within the church have a variety of objects. But they all, if they belong in the church, propose, by different ways, to promote one work, the bringing of souls into vital contact with Jesus Christ. Personal experience of union with him is the end of all Christian effort, and that experience sympathetically shared is the quickened spiritual life which makes a revival of religion.

Most of all things this is to be desired. To those who seek for it our Lord gives the most positive promises. Its rewards are the highest we can know. Its joys are the noblest. For one who loves Christ to see others discover and receive him as the Saviour from sin and the Lord of life, to see his disciples coming into new experiences of fellowship with him, is a foretaste of heaven. From many a pastor's study and many a brother's and sister's closet prayers are being offered that this boon may be bestowed. They will find expression in the prayer meeting and often the answer will then and there be given. The testimony of new personal experience of union with Christ is a sign of a revival begun. It is an evidence of the brooding presence of the Holy Spirit, which melts away indifference, kindles love and makes work to bring others to Christ natural and delightful.

These things help us to see how we may promote a revival. First, we ought to draw near to God in a deepened sense of our own unworthiness, of his abounding grace and of consecration to his service in bringing others to him. Then we shall find our own spiritual life further quickened by frank expression of our aspiration and experience to those most likely to sympathize with us. We may expect to learn new things in our communion with others who are finding their way to more intimate fellowship with our Lord; and we shall be wise if, instead of questioning their experience where it differs from ours, we seek to find in it new knowledge of the methods of his Spirit. Whoever permits us to share in his joy through his communion with Christ blesses us. When that joy is deep and constant in us we wish to impart it to others.

It is through the union in experience of those who have fellowship with Christ that religious interest spreads in a community. Where two or three are gathered together in his name because they love to speak of him, he is in the midst of them. Where that fire of love is kindled, its warmth and light draw others. We believe it is better that special meetings should spring from such quickening among a few who have made known their feelings to one another than that meetings should be called to create such feelings. But the spiritual vitality is imparted to every one who seeks it. "If ye abide in me," Jesus said, "and my words abide in you, ask whatsoever ye will, and it shall be done unto you." We understand him to mean that if we follow his directions we may gain any degree of intimacy

with and likeness to him that we shall desire.

The responsibility of each Christian, then, in his own church at this season, when new beginnings are made, is great, and so is his opportunity. The pastor, the layman longing for revival will seek those who are likeminded with them, will study with sympathy the ways in which their brethren are finding closer fellowship with Christ, and will give freely and wisely the testimony of their experience to others. New experiences told among Christians never fail to kindle new life. Through them the Holy Spirit will come with welcome power this first month of the year into many a church, making it throb with love and hope and blessing the community in which it is placed. May the number be multiplied to whom through such blessing this year shall be above all others a Happy New Year.

#### EXPECTING RESULTS FROM PRAYER.

This topic is specially appropriate just now. With the opening year we naturally look forward and consider what we chiefly need and ought to ask for of our Heavenly Father. Most of us doubtless have resolved that prayer shall mean more to us henceforth than in the past. We believe in prayer. It is not a vain thing to us. We know that it accomplishes results. For what results may we look from it?

The answer depends largely on how we pray. God bids us come to him in a certain spirit. We are to come humbly, appreciating our own unworthiness and his holiness; reverently, accepting his will as wiser and better than our own; penitently, mourning the sins which have grieved him; trustingly, assured that he will not refuse to hear and answer; boldly, because he has bidden us come; persistently, not as if we could weary him into answering or as if we could dictate to him, but in evidence of our earnestness.

Approaching him thus, we may plead his promises to heed our petitions. He has made them voluntarily and repeatedly. He has delighted to reveal himself as our Father, and we know that parental love finds it pleasurable, not irksome, to do for children what they wish, whenever it is best. His word and his nature are pledged to welcome the prayers which we offer. Moreover, we cannot ask anything which is too hard for him to accomplish for us.

Yet we get the best results when we are willing just to tell him what we want and to leave ourselves in his hands. "He gave them their desires," says the inspired record of some who prayed in the wrong spirit, but it adds "he sent leanness into their hearts." It had been better for them not to have had their prayers granted. We may pray for anything and everything which we desire, but the spirit of true prayer always is that which says "Not my will, but thine, be done."

Of one thing we may be certain. Prayer for spiritual guidance and help never fails. Other prayers may seem to go unheard because to grant them often would injure more than bless us. But prayer for the soul's health and prosperity, for likeness to Jesus Christ and sympathy with his people and his work, must be right and will be granted.

These trying times for missions at home and abroad are bringing to those engaged in

them a stronger faith and a deeper spiritual life which, we trust, will be imparted to all the churches. To those who would share more largely in the gifts of the Holy Spirit, we suggest the careful reading of the January numbers of the *Home Missionary* and the *Missionary Herald*.

#### THE WEEK IN REVIEW.

##### Gilt-Edged Investments.

In compliance with the necessities of the situation, and recognizing clearly that naught was to be expected from this Congress, President Cleveland has issued a call for bids for \$100,000,000 United States bonds, four per cent, coupon or registered, in denominations of \$50 or multiples of that sum, to be paid for in gold coin or gold certificates, the Government guaranteeing interest and the principal in thirty years, its payments being in coin. It is to be hoped that this proposed loan will be more popular than the last one the Administration tried to place without the aid of a syndicate. The very just criticism, in and out of Congress, of secret bond sales to syndicates doubtless compelled the Administration to resort to this method. If successful it means the saving of several millions to the tax-payers, but its success depends upon the patriotism of the banks and the capitalists who hoard gold. National self-respect is not increased by such transactions as the last bond sale, and it would be infinitely better for the nation

and the Treasury if we could create a sentiment among the masses similar to that which actuates the French people who absorb their great national loans with the greatest avidity. President Cleveland deserves credit for his resolute adherence to the determination to maintain the gold reserve, but all who prevent him from doing it in less costly, more sensible ways deserve the severest condemnation. Our national fiscal policy is a national disgrace.

##### The Crime of 1895.

Thanks to the enterprise of *The Chicago Tribune* the following statistics are available: Embezzlements and stealings in the United States for the year amounted to \$10,423,205 instead of \$25,284,120 in 1894. There has been a slight decrease also in the number of persons who have been lynched, only 171—ten of them women—having suffered in this way instead of the 194 who were executed without a trial the year before. Twenty five of these lynchings took place in the North, seven in Colorado, seven in California, two in Illinois and two in Kansas. One hundred and twenty-one thus put to death were Negroes, and nine of this number women. Suicides have increased alarmingly. In 1895 there were 5,759; in 1894, 4,912; in 1893, 4,436; in 1892, 3,860; in 1891, 3,331; in 1890, 2,040. The old ratio of nearly four men to one woman continues to hold good, there being 4,300 of the former and 1,459 of the latter. The report as to murders is still more alarming. Of these there were in 1895, 10,500; in 1894, 9,800; in 1893, 8,615; in 1892, 6,794; in 1891, 5,906; in 1890, 4,290. Evidently there must be something wrong in our administration of justice to account for the doubling of the number of murders in the short space of five years.

##### The Distribution of Wealth.

Few dispute that man has discovered ways and means of adding immensely to the material wealth of society. It is also generally assumed that the problem of soci-

ety today is not how to create wealth but how to distribute it more equably. This implies that under the present system it is not distributed equably and assertions denying anything approaching an equitable division are ripe. To all interested in this question the document just issued by the Massachusetts Bureau of Statistics will come as an authoritative compendium of evidence drawn from the probate records of one of the oldest, best governed and most highly developed of the American commonwealths. In it he will find statistics and generalizations based on those statistics for four distinctly marked periods in the State's industrial development, viz., the years 1829-31, 1859-61, 1879-81 and 1889-91. These statistics do not show that the rich are growing richer or the poor poorer. They indicate rather that the number of well-to-do is constantly increasing, that the average size of the estates left by individuals now is twice what it was in 1830. Annual reports just issued by Massachusetts and Connecticut also confirm the opinion that New England folk are as thrifty as ever, notwithstanding the changes in the population. The net deposits in the savings banks of Massachusetts increased \$6,458,683 and those of Connecticut \$6,230,265 during the past year, and the 119 co-operative banks in Massachusetts increased their assets \$1,940,000 during the same period.

##### The Venezuela Commission, and the Controversy with Great Britain.

The President has selected as members of the commission, charged with the responsibility of ascertaining the true boundary line between Venezuela and British Guiana, Justice D. J. Brewer of the United States Supreme Court (a Congregationalist), R. H. Alvey, Chief Justice of the Supreme Court of the District of Columbia, Hon. Andrew D. White, formerly president of Cornell University and United States minister to Germany and Russia, President D. C. Gilman of Johns Hopkins University and Mr. F. R. Coudert of New York city, one of the leading lawyers of that city and this country. Four of these commissioners met at the State Department Jan. 4, selected Justice Brewer as president and began to prepare for their important labors. The character and ability of these men are such that their appointment has given satisfaction at home and called forth comparatively slight criticism abroad. If they can attain to that degree of impartiality and separation from the influence of our State Department which the latter is said to desire, their verdict will have as much weight with Great Britain as it is possible for a commission thus constituted to have. The New York Chamber of Commerce, at the suggestion of Hon. Carl Schurz, put itself on record last week as favoring the creation of a joint American-British commission, and the *London Times* has commented favorably upon the scheme, but it is not probable that anything will come of it.

At home there have been few new developments. Senator Lodge of Massachusetts has given in the Senate an elaborate and forcible statement of the case of the United States, which reveals how enthusiastically he supports the Administration. Bills introduced in Congress, both by their number and the amount of appropriations they call for, indicate the determination of legislators to add to the defensive and offensive strength of the United States army, navy and coast defenses. Senator Lodge has

gone so far as to introduce a bill creating a reserve militia and the establishment of a system of conscription and universal military duty. Resolutions heartily indorsing the Monroe Doctrine have been introduced in the legislatures of Massachusetts and New York.

In England there has been a marked change of base, chiefly owing to the enterprise and influence of the London *Chronicle*, which deserves the highest praise for the work it has done in hastening a peaceful solution of the issue. From the first its editorials have all been for peace. They have insisted that war was not to be thought of for a moment. They have asserted that arbitration never should have been refused by Lord Salisbury. But since Mr. Henry Norman, their correspondent, began to send from Washington news of the most sensational character, exposing the weakness of Lord Salisbury's case, the presence in Washington of documents proving uncontestedly that Lord Aberdeen once conceded that the Schomburg line was not definitely marked or to be insisted upon as the British boundary, that Lord Granville once agreed to submit the whole matter to arbitration, and testifying to the real sentiment of the American people and the depth of their feeling, the *Chronicle* has been in a position to speak with authority and insist that the British public must revise its opinion, consent to consider the matter dispassionately, and, if necessary, condemn a foreign office that led it into a contention with the republic which never should have arisen. Some of the *Chronicle's* contemporaries have been manly enough to recognize the significance of its news from Washington, and have agreed substantially with the *Chronicle's* comments upon it. *The Times* even admits that concessions must be made. Henry Labouchere in *Truth* is doing much to strengthen the American contention, and Henry M. Stanley and Conan Doyle have written manly letters to the press urging calm, friendly consideration of our case. Moreover, the South African imbroglio, the revelations of continental hatred of Great Britain are having their effect and making it most politic for Salisbury to make concessions.

#### Great Britain, the Transvaal Republic and Germany.

Great Britain and Germany are seething with a war spirit which is far more ominous and much nearer the breaking point than anything witnessed a fortnight ago either in England or this country. Great Britain has seen the emperor of Germany glorying in the defeat and death of British subjects and listened to his denial of her rights as a suzerain over the Transvaal republic. She has been told practically by William that if Great Britain attempts to destroy the autonomy of the Transvaal she must reckon on the forcible interference of Germany, France and the other Powers who covet African territory and dislike British success. Such is the British interpretation of the message sent by Emperor William to the president of the Transvaal after the Boer troops had met, defeated and captured the British subjects led by Dr. Jamieson. The filibustering expedition led by the latter, which started to capture Johannesburg and apparently hoped to overturn Dutch authority in the Transvaal which Great Britain guaranteed by treaty in 1884, if it had succeeded probably would have gone down in history as a gallant affair,

but whether it would not have brought on a much larger conflict between Great Britain and her European enemies is scarcely an open question. But, failing woefully, it has compelled Mr. Joseph Chamberlain, the colonial secretary, to deal summarily with Sir Cecil Rhodes, who undoubtedly inspired Jamieson's expedition, to deny all responsibility for the invasion, and assert unequivocally the intention of the British Government to stand by its guarantee to the Transvaal republic even to the extent of using British troops to suppress the revolt and plottings of the British and American "Uitlanders" attracted thither by the salubrious climate and the marvelous gold deposits of the Rand district. The seriousness of the situation, both in the Transvaal and in Great Britain, can scarcely be overestimated. It is not likely that the entirely reasonable chafing of the Uitlanders against some of their disabilities as inhabitants of a Dutch republic will cease. Sir Cecil Rhodes is not the man to submit tamely to such a humiliation as Mr. Chamberlain has put upon him, and in Great Britain the mixed emotions caused by seeing British subjects defeated by Dutch burghers, by having a characteristic scheme of land grabbing exposed at a most inopportune time, and by the hateful comments of the European press are fast driving John Bull into a state of wrath.

#### Turkey, Armenia and the United States.

We publish elsewhere selections from the British Nonconformist press, and William Watson's awful indictment of Great Britain—all revealing how the best sentiment of Great Britain cringes at the position in which that Christian nation is now. Of course just as Washington for a time overshadowed Constantinople so Pretoria now overshadows Washington, and a Power that has quarrels with the United States and Germany to settle cannot be counted upon to reopen the Eastern question, not even to save its good name, not to speak of Armenia. Lord Rosebery's sarcastic, sneering comments on Lord Salisbury's policy in the East indicate that perhaps with a new ministry, and the Liberals once more in power, a bolder face toward Turkey might be assumed.

Meanwhile in Armenia the massacres continue, and if perchance any escape the sword they then perish from hunger and cold. The Porte has so far relented as to consent that the American missionaries in Harpoot can distribute relief funds without the participation of Turkish relief commissioners. It also has yielded to the Powers and agreed to permit their intervention in behalf of the inhabitants of Zeitoun, and promised to abide by their verdict. This concession, it is to be hoped, will prevent a general massacre of those brave Armenian mountaineers who have withstood the Turk. The Porte also has issued orders nominally forbidding the forced conversions of Christians to the Mohammedan faith.

Miss Clara Barton has spoken in several American cities pleading the cause of the American Red Cross Society, and meetings of citizens in Boston, New Haven, Worcester, Springfield, Chicago and other cities during the past week have resulted in gifts to the cause, in plans for systematically collecting funds, in expressions of popular indignation and sympathy, and a very general desire to see Congress and the Administration do all it can to lend moral

support to any European Power that will live up to its treaty obligations toward Armenia. On this phase of the subject we comment elsewhere. As we go to press it is asserted that vessels from the North Atlantic fleet are soon to be detached from it and sent to give new emphasis to the demands of our State Department for immediate reparation for losses of property and indignities offered to American citizens. Chinese Concessions.

The New York *World* hears the welcome news that the American Commission, which set out last summer to visit Chengtu to inquire into the anti-foreign riots and the destruction of mission property in the Sechuen province last May, has achieved marked success. France promptly demanded and received a large sum as an indemnity for the injury done to the Catholic missions. Great Britain compelled the degradation of the viceroy, who was responsible for the riots. The United States determined to investigate and then make its demands. It forced the Chinese authorities to consent to the commission and give it escort throughout the long journey inland. The journey itself has done much to establish American prestige in the interior, and the commissioners are now said to have forced the Chinese officials to settle satisfactorily all the claims of the Methodist missionaries, and missionaries and commissioners were banqueted by the Chinese officials.

#### NOTES.

The revolutionists of Cuba are burning and ravaging property in the richest of the provinces, and have advanced so near to Havana and so demoralized the Spanish forces that the end—and victory—seems to be very near.

The resignation of seven of the members of the present Conservative ministry in Canada has thrown down the Bowell régime, and is ominous of a Liberal victory in the approaching elections. Coercion or non-coercion of Manitoba will be the crucial question for the electors to pass upon.

Alfred Austin, by the will of Lord Salisbury and the grace of Queen Victoria, succeeds Alfred Tennyson as poet laureate of England. He is an editorial writer on a Tory paper and a critic and verse-maker of some local fame. Sir Frederick Leighton's elevation to the peerage is much more satisfactory to the critics.

Governor Levi P. Morton of New York is a candidate for the Republican nomination for the presidency. Back of him stand, with more or less loyalty, the party leaders of the Empire State. This announcement compels a readjustment of the pieces on the chessboard, and lessens the chances of Mr. Reed.

The ceremonies performed and the words spoken in the cathedral at Baltimore last Sunday completed—so far as it can be done in this country—the act of elevating Mgr. Satolli from the rank of titular Archbishop of Lepanto and papal legate to the United States to that of a member of the College of Cardinals.

Denmark is said to be willing to sell her West Indian possessions, the islands of St. Croix, St. John and St. Thomas, and Senator Lodge of Massachusetts, ever alert to such intimations, has succeeded in having the matter brought to the attention of the foreign relations committee of the Senate. We need coaling stations for our navy even if we never go to war.

The decision of the Massachusetts State Railroad Commission in favor of *The Standard* of Boston is a most just verdict. When the long-established newspapers of Boston form a league, conspire to prevent new rivals from gaining a foothold, and attempt to dictate to

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the railroads what duties as common carriers they shall and shall not execute, it is well that the cause of free speech has some such court of last resort as the Railroad Commission to fly to for relief. *The Standard* is a safety valve and should be kept open.

Utah entered the Union at 10 A.M., Jan. 4, by proclamation of the President, all forms of law having been complied with. Perfect tolerance of religious sentiment is embodied in the organic law of the new State and polygamous or plural marriages are forever prohibited. The Mormon hierarchy probably will control the politics of the State and name at least one of the two senators who will soon enter the Senate to swell the ranks of those who just now are the most obstructive force resisting a sane, national fiscal policy.

## IN BRIEF.

Miss Frances E. Willard repudiates all connection with or responsibility for the Woman's Bible. 'Tis well.

And now, according to *The Churchman*, the Protestant Episcopal Church is "the Anglo-Saxon Church in this country"!! What were the Pilgrims? Celts?

Rev. Dr. Alexander Whyte of Edinburgh says that those preachers who have selected texts out of the Old Testament narrative of Samson's history and suspended excellent New Testament sermons on them hang "great weights on small wires."

*The North American Review* has done a late act of justice in publishing an able article by Dr. Judson Smith setting forth the facts concerning foreign missions. The motto of the *Review* declares that it favors neither side more than the other on great questions of public interest, but in this instance it has so far given the largest space to opponents of missions.

A mother and son appeared in an East Boston court a fortnight ago, the son charged with theft. The trial was postponed and the boy released on his mother's pledge that she would produce him. She did not do so, but sent him to Nova Scotia. Last week she was sentenced to jail for contempt of court, going gladly. "I could not bear to see my boy in jail," she said. This is an interesting case from many points of view.

*The Independent*, besides publishing reports of the progress of the last year from all the larger Christian denominations, has an extended table of religious statistics. The totals show that in the United States the net gains in communicants since 1890 are more than three and a half millions, and that church membership is increasing faster than the population. More than ten new churches are formed every day. So far as figures can show these facts are very encouraging.

This is a record-breaking year so far for Year-Book statistics. Secretary Hazen's surprise and pleasure at receiving, Jan. 4, the first local conference report with the figures of every church was only equaled by his disappointment to learn the other day that one scribe had not as yet heard from any of the churches for which he is held accountable. The scribe who deserves credit for unprecedented promptness is Rev. N. T. Dyer of the Mendon Conference.

Letters signed by prominent men in each denomination in Massachusetts have been sent to churches throughout the State inviting the active co-operation of all evangelical Sunday schools in the work of the Inter-denominational Sunday School Association. This organization is doing excellent service in bringing the Sunday schools to a higher standard and in promoting the study of the Bible. Its institutes and conventions are well attended and well worth attending. It deserves the hearty support of all our churches.

Union Theological Seminary, New York, began last Monday evening a course of lectures on Practical Religion, the opening lecture being given by Mr. D. L. Moody on How to Reach Non-Church-Goers. Another course is to begin next week on Church Unity. Among the lecturers announced are Presidents Andrews of Brown and Gilman of Johns Hopkins, Bishops Potter and Hurst and Dr. Gunsaulus. Tickets for these courses may be had free of charge, thus doing a very valuable service not only to the students but to the public.

When is war justifiable? That is a practical question now, which many Christian patriots are seriously asking. It is doubtful whether a better answer will ever be given than that set forth by Hon. Carl Schurz in his address last week before the New York Chamber of Commerce. He said:

No war is justifiable the cause of which does not stand in just proportion to its cost in blood, in financial demoralization, in social demoralization and in relapse of civilization, and even then it is not justifiable until all the resources of statesmanship by which it might be avoided are exhausted.

The two Boston members of the Japan delegation of the American Board, Sec. J. L. Barton and Hon. W. P. Ellison, arrived in this city last Thursday and were warmly welcomed. The official report of the delegation will be rendered to the Prudential Committee within a fortnight. There is a great desire among the churches to receive through these brethren the freshest tidings from Japan and invitations to speak are already pouring in upon Dr. Barton. One of his first appointments is at the new Congregational enterprise in Brookline, where he will be heard next Sunday at 4 P.M.

The Japanese Buddhists, it is said, are imitating Christians in organized efforts to extend their religion. They have started Young People's Societies of Buddhist Endeavor, Young Men's Buddhist Associations, etc. Perhaps they will learn how little value there is in machinery without the living spirit within the wheels. If they recognize the vital need and seek to introduce the Spirit of Christ into their societies, they will furnish a remarkable instance of organization preceding life.

Several English newspapers have recently spoken with hearty interest of *The Congregationalist's* pilgrimage next summer. The Dean of Westminster Abbey has written expressing his willingness to do anything in his power to welcome American Congregationalists. Abundant assurances are coming to us from other cities and towns included in our itinerary offering courtesies and facilities for seeing cathedrals and other objects of interest. That this pilgrimage will be an event attracting wide attention there can be no doubt. The little book describing in detail the plan of the pilgrimage is now in press.

The London Nonconformist Council cabled to Dr. Lyman Abbott last week the following message:

London Nonconformist Council send greetings to churches of America, and assurances that the two nations are one and undivisible. Dr. Abbott, in a note accompanying this, which he sent to the *New York Evening Post*, interpreted it as representing the sentiment of the Independent or Congregational churches of Great Britain. This is both too small and too large a statement of its import. It represents the sentiment of the evangelical Dissenters of London, and as such has much significance.

Dr. Mary P. Eddy of Beirut has had remarkable success as a physician in the Lebanon district of Syria, and told to members of *The Congregationalist's* Oriental party last spring some thrilling accounts of her experiences in the mountains. In a letter to the

Presbyterian, she says that Turkish troops now occupy all the chief points in Syria, and in many places the inhabitants are panic-stricken. Travel is impossible, as the animals on the road are immediately impressed into carrying ammunition and government supplies. Plans for visiting the country districts of Palestine and Syria must evidently be postponed till present troubles are ended.

They loved Dr. N. G. Clark in Japan. Secretary Barton, as soon as he arrived in Boston from Japan, last week went out to see his beloved predecessor and convey to him the messages of affection sent from the missionaries and native Christians of Japan, and he took with him an elegant silk robe, the handiwork of Japanese Christian women, which they had sent to Dr. Clark with the request that he sit with his robe on for a photograph and send it to them. But it was not to be. Dr. Clark, though still living, was past the point of understanding or appreciating any such beautiful messages as Secretary Barton was coveting the opportunity of delivering.

The author of *The Bonnie Brier Bush* can hardly be accused of narrowness or of insisting that the salvation of the world depends upon the success of any given denomination. His words at a recent meeting in London to advocate Presbyterian church extension are all the more suggestive and weighty: "The best service," said he, "any man can render to Christianity is to see that the work of his own denomination is well organized and effectively carried out." These are strong words, indeed, but he who takes exception to them must prove, to his own satisfaction at least, if not to that of others, that he can accomplish more for Christ in novel and unconventional ways than through the time-honored and regular channels of service.

Novelties are all right, to be sure, but how quickly the appetite is apt to become satiated, especially when they cease to become novelties after twenty-four hours or at the expiration of a week. We can thoroughly understand the temper of the pastor who told us the other day that he was putting more time into sermons and study and less in "hustling." The reasons which he assigned were, first, his own present and future usefulness, and, second, that an experience of four years had shown him that innovations quickly become monotonous and hence ineffective. And he added, with a twinkle in his eye, "I am now going to try the effect of the novelty of monotony." Success to you, brother, as you try to put in operation this old but sensible policy!

Is it not somewhat significant that Prof. F. G. Peabody of Harvard University asked the students and instructors of that institution on Forefathers' Day if it was not time to face the perils of the "soft church"—the unverbalized creed, the molluscous liberalism which consents to any faith because all faith seems to be unreal? The "soft church" is not promoting free thought, but free thoughtlessness; it stands not for liberty, but for license. It is often very broad, but it is always very thin." Prof. G. Adam Smith recently addressed the students of one of the Scotch universities, and in a most interesting comparison of the characters of Thomas Carlyle and the prophet Amos asserted that the world needed men like them today—"the world which, if it is broader and less selfish than it used to be, is looser, too.

Mr. F. Hopkinson Smith recently spread abroad in the daily papers a severe indictment against American missionaries in Turkey for incapacity and mischief-making generally. In his opinion most of the present troubles in that country were caused by their meddling. These charges, so far as representatives of the American Board are concerned, having been shown to be ridiculous, Mr. Smith announced that "in nearly every

case the Armenian agitators are shown to have been pupils of the Methodist missions," Pres. W. F. Warren, in a note to the Boston *Herald*, which published Smith's tirade, called attention to the fact that there are no Methodist missions in Turkey. Mr. Smith's last remark on this subject, so far as we have learned, was that "those — Baptist missionaries have caused all the trouble." There are just as many Baptist as Methodist missions in Turkey. But in this case there would seem to be little use in answering a fool according to his folly, or in answering him at all.

#### STAFF CORRESPONDENCE.

FROM NEW YORK.

##### A Learned Company.

The American Society of Church History held its eighth annual meeting in Columbia College, Dec. 27 and 28. Bishop Hurst of Washington, D. C., presided. The members in attendance, representing many of the foremost literary institutions of the country, were recognized experts in the various departments of the wide range of study for the prosecution of which the society exists. Among the learned papers read and discussed were: History of Theological Propædutics, by Rev. W. Laidlaw of New York; Archæology of the Mode of Baptism, by Dr. Warfield of Princeton; the Synod of the South, by Dr. J. C. Johnson of Virginia; Jonathan Edwards's Of Being, by Prof. Egbert C. Smyth of Andover; The Crusades, by Dr. J. M. Ludlow; St. Augustine on the Inspiration of the Bible, by Dr. John Nicum of Rochester; Harnack's Theory of the Rise of the New Testament Canon, by G. H. Ferris, senior, in Union Theological Seminary. The next meeting is to be held in Boston, in December, 1896. Prof. G. P. Fisher of Yale was elected president and Dr. S. M. Jackson secretary. A dozen or more church histories of the principal denominations have already been completed by members of the society, and others are in process.

##### Forefathers' Day.

The genuine Yankees, both of New York and Brooklyn, remembered well to celebrate the landing of the Pilgrims, though, as usual, they could not agree upon the day. The Brooklynites ate their dinner and made their speeches on the 21st. President Woodford, Editor McKelway, Charles Emory Smith, Dr. Gregg, Prof. Homer B. Sprague, Mayors Schieren and Wurster did most of the (loud) talking; and those who did not know before, or had forgotten, went home fully aware of what were the chief characteristics of New England's forefathers and foremothers.

On the New York side of the river the gathering was on the 23d—the 22d, New York's day, falling on Sunday. It was the ninetieth meeting in the New England Society's series. The speakers were Elihu Root, Dr. H. J. Van Dyke, President Hill of Rochester University, Senator J. T. Morgan, John K. Bangs, Joseph H. Choate and A. F. Jenks. Naturally there was more fun in the New York speeches, but they fell not a whit behind their brethren across the bridge in sincere honor of the incomparable worthies whose characters and deeds they met to commemorate.

##### Peaceful Counsels.

Whatever may be the case elsewhere, the subsidence of the war spirit in this city is daily increasing in rapidity and in width of reach. At its monthly meeting on Thurs-

day the Chamber of Commerce vigorously took up the Venezuelan snarl and, in a sensible report from its committee on foreign commerce, showed how easily and honorably it ought to be and can be unraveled.

Addresses were made by Mr. F. B. Thurber, chairman of the committee, Hon. Carl Shurz, H. M. Tabor, Charles Stewart Smith, F. C. Moore, A. F. Higgins and G. W. Smith, and a resolution was unanimously passed, urging upon our own Government and that of England the settlement of the dispute by arbitration—"so often found to be a sufficient and satisfactory mode of settling international disputes, and to which both governments stand committed by profession, precedent and the humanitarian spirit of the age." The report with great force brought out the fact that about eighty cases of international dispute have been so settled in the present century, of which settlements more than half have been brought about by the intervention of our own country, "the peace nation of the world."

##### Brooklyn Matters.

The "Pilgrims" of Worcester have done a capital thing for themselves in securing as their pastor Rev. Alexander Lewis, Ph. D., but a hard thing for our New England Church, East Brooklyn, which he has served for nearly five years with singular devotion and success. He took it when its finances were low and its people depressed, has carried it through the burning of its house of worship, has nearly trebled its membership, greatly enlarged its Sunday school, increased the contributions, engaged all the membership in personal work, and won for himself the love and confidence of the entire congregation and of the ministerial brotherhood of this vicinity. He is admirably adapted to the style of work carried on in the church to which he goes, but he is greatly needed here.

Brooklyn's Institute of Arts and Sciences is starting the third building for its museum, and by far the most costly and commodious it has occupied. The formal laying of the corner stone was by Mayor Schieren, with prayer by Rev. C. R. Baker, an ode by Dr. Chadwick, and addresses by A. A. Healey, Esq., president of the trustees, Dr. Storrs, Professor Hooper, St. Clair McKelway and President Seth Low. The corner stone of the original building was laid by General Lafayette on the Fourth of July, 1825.

Rev. A. F. Newton, pastor of the Rochester Avenue Church, reports a good work going on in that church through the whole year, including the vacation season. No special evangelistic meetings have been held nor extraordinary measures used, but the aim has been to preach the simple gospel, in reliance on the converting power of the Holy Spirit, and at every meeting inviting those specially interested to confer with the pastor and church committee. There have been responses every week. In 1895 fifty-nine new members were received, and several are to come at the January communion.

##### New York Pilgrims.

Eighteen persons have been voted into membership in the Pilgrim Church (Dr. Virgin's) to come on the first Sunday of the year. Seven are admitted on confession of faith, one of them being a Chinese convert, a large class of whom are cherished by the Pilgrim Sunday School and church.

##### Welcome Home.

Dr. A. H. Bradford reached his Montclair home on the last night of the old year in good health and buoyant spirits, well assured that the work of the Japan deputation will be greatly helpful to the American Board. He and his wife held a crowded reception in their home on New Year's, where they were warmly congratulated by their loving people. It is easy to see that this large hearted congregation will profit not less than will "the Board" by the generous loan of its pastor for so important a service.

##### The Old Year and the New.

Those who like to see the old year go out and the new one come in with noise and uproar had their fill of it here on New Year's eve. Hundreds of a different spirit gathered in many churches of both cities and welcomed 1896 with prayer and sacred song and helpful Christian conference. There were others, aged sojourners, to whom the new year's opening day was precious for its rare, quiet home enjoyment together, and the long evening took on a peculiar sacredness as, before a glowing open fire, they read the experience of devout souls, inspired and uninspired, talked of past years, recalled the blessed friendships of loved ones now with God, and looked hopefully forward to the time not far away when they should be walking hand in hand with those dear ones gone before. Shall it be before another new year dawns? As God wills.

HUNTINGTON.

#### FROM THE INTERIOR.

##### The Chicago Training School.

Dec. 20 there was dedicated, on Indiana Avenue and Fiftieth Street, a beautiful and commodious building to the service of training young women as home and foreign missionaries. The land, the gift of Mr. N. W. Harris, is estimated at \$20,000 and the structure, which has cost about \$30,000, has been provided for by gifts from other sources. This is an outgrowth of the establishment for deaconesses on the North Side long under the care of Mrs. Lucy Rider Meyer, who, dissatisfied with the opportunities for usefulness which her deaconess work afforded, could not rest till she had increased them by training persons for service in the mission field. The new home will accommodate 180 guests and leave the North Side home free for deaconesses. Instruction will be without cost and the instructors even will receive no pay for their services. Methodists rank this work, which has been so persistently pushed forward by Mrs. Meyer, with the work of the Book Concern and the Northwestern University. Its value is recognized, not by Chicago Methodists alone, but by the Rock River Conference and even by the General Conference. Applicants for admission need not be members of the Methodist Church.

##### An Uncommonly Inspiring Address.

The Ministers' Meeting last Monday was a fresh illustration of the value which comes to ministers from listening to an expert. Professor Tomlins, famous as a teacher of music, especially to children, and as the leader of the Apollo Club, gave an address which stirred every heart and excited the desire in every one present to become a musician himself. Professor Tomlins has never been in favor of mere hired musicians for church service, but has always asserted that any congregation can sing if it is will-

ing to make the effort, and that it is better that a man who puts his heart into what he sings should lead the service of song than that a precentor or a choir be hired to do it perfunctorily.

#### Dr. Parsons and the Colleges.

No man takes a keener delight in the efforts of various colleges to meet the conditions upon which his generous gifts become available than Dr. Parsons. No man is readier than he to aid these colleges to comply with these conditions. It is for this reason that he has forwarded \$25,000 to the treasurer of Whitman College, and generously extended the time until May 1, in order that the remaining endowment may be secured. He has also gone beyond his promise and sent \$25,000 to the treasurer of Mount Holyoke College, and at the same time is doing his best to stimulate its agents to more earnest efforts to obtain the sum still needed to secure the \$50,000 promised. Word has come that Drury will soon be able to show that she has complied with the conditions imposed, and Dr. Parsons is ready with money which will put that institution on its feet and render it a power of untold good in the Southwest. It is only when one meets brethren from this region that one realizes how isolated Congregationalists in the Southwest are and how grateful to them are the sympathy and appreciation of their brethren in centers like Boston and Chicago. St. Louis has been the backbone of the Drury enterprise, and the success of her churches and their interest in everything pertaining to the welfare of man ought to be universally recognized. The grand leadership of such men as Drs. Goodell and Stimson of the Pilgrim Church is worthily continued in Dr. Burnham and the noble band of laymen who hold up his hands and encourage him in his work.

#### Ministerial Changes.

The removal of Rev. Dr. A. L. Smalley from Englewood to Jamestown, N. Y., deprives us of a genial companion and an able minister. He leaves Pilgrim Church, one of the strongest among our suburban churches. The congregation is intelligent and appreciative. The brethren here universally regret Dr. Smalley's departure and only trust that the field he leaves vacant may be cultivated by a man as earnest and faithful as he. In contrast to these changes it is pleasant to consider the permanency of the pastorate in some of our best churches, like the First and the Union Park.

New Year's Day Dr. Noble's people employed in calling upon him, not only as an expression of social courtesy but of the joy they have had in his many years of service, and of the hope that nothing may occur to bring these services to an end. The ladies of the First Church made elaborate preparation for a New Year's reception for Dr. Goodwin. Everything was delightfully informal but extremely hearty and in exquisite taste. Opportunity was taken of the New Year to express the love which the people have for the man who has been with them since January, 1868, by a gift of a full set of Doulton china, accompanied by words which only such long and tender relations can draw forth. Dr. Goodwin has been blessed from the beginning with a large body of earnest and loyal supporters, men and women who believe in the gospel and in its power to meet every want both of the individual and of society, and who by their gifts have laid the foundations of scores of

churches in different sections of the city, and at the same time have gladdened the hearts of our missionaries the world over.

If it has been somewhat difficult in these days of change to keep the congregation up to its old high watermark, there has been no diminution in the zeal with which the church work has been carried on. The young people are taking special interest just now in the Sunday evening services, and through the announcing of the topics and by means of an attractive musical program and a thorough canvass of the region near the church are increasing the attendance considerably. One of the peculiarities of these evening congregations is the fact that they are composed almost entirely of strangers. It is delightful to know that Dr. Goodwin preaches with even more than his youthful vigor, and with a richness of spiritual experience which only his long years of service can furnish. The seats have been free for three years. The income secured is larger than under the old method of pew renting. Bills are promptly paid and deficiencies never allowed to accumulate. It is one of the surprises in church financing that this church, in spite of the immense number of removals year by year, still manages to end each year without owing any man anything.

#### City Officials and the Civic Federation.

There is no denying the existence of considerable feeling on the part of city officials against the officers of the Civic Federation. Perhaps the latter have not been altogether wise in the criticisms they have made or in the methods they have pursued. Possibly they have shown something of that love of power which usually characterizes politicians. Still the public has faith in civil service and is determined that the spoils system shall die. It was in the highest degree unfortunate that President Baker should attack Mayor Swift at the banquet of the Commercial Club, where both were guests and where at the request of the members of the club the mayor made a statement of the financial condition and needs of the city. Mr. Baker declared that more men were employed than were needed, that the different departments were extravagantly managed, that salaries, even of policemen, were too high, in fact, that nearly everything connected with the business of the city was wrongly managed.

Mayor Swift was on his feet in a moment to deny every charge that had been made and to assert that the difficulty was not in the management of the finances by the present executive officers, but in the Common Council chosen by those before him, and in the refusal of business men of the first order to serve the city as aldermen. Men were named who the mayor said could help him were they in the council and prevent the passing of measures over his veto designed to injure the city and rob it of its proper income. Many business men have since been seen who declare that while it is impossible for them with all their present responsibilities to give the city the attention its interests demand, there are men who have both the integrity and the willingness to make the council what it should be. Out of this somewhat heated discussion and possibly uncalled-for attack on the mayor, whose ability and honesty are unquestioned, great good may come.

#### New Year's Calls.

The old custom of receiving and making calls on New Year's Day seems to be reviv-

ing. A great many young ladies received and a very large number of young men availed themselves of the opportunity to pay them their respects. At the central department of the Y. M. C. A., as well as at the North and West Side branches, representative matrons and many charming young ladies welcomed all the young men who called. Of these there were thousands. At the Art Institute the Antiquarians, in accordance with their custom, received their friends and showed them the remarkable tapestries loaned them by Mr. Charles M. Foulkes of Washington, D. C. There are forty one pieces of tapestry arranged according to subjects. For a few days the public will have the privilege of seeing them. At the same place the pictures of Mr. Robert W. Vonnoh, including some never before seen in this country, were on exhibition. Mrs. Dr. Sarah H. Stevenson threw open her office for the benefit of the suffering Armenians. Word was given out that while nothing would be asked anything would be received. In consequence the gifts were considerable. The office had been transformed into an Oriental parlor. Sunday there will be a public meeting in Central Music Hall, to arouse interest in the Armenians, over which Mayor Swift will preside. Arrangements have already been made to secure funds for the Red Cross Society, and under the inspiration of Miss Barton's presence, who is now in the city, it is hoped that a large sum may be obtained.

#### Convocation of the University of Chicago.

The thirteenth convocation took place at the Auditorium Thursday evening. The address was by Hon. W. E. Russell of Massachusetts, who took for his theme Individualism in Government, A Plea for Liberty. The address, finely conceived, clear and manly, was an earnest plea for personal liberty, in opposition to the claims of socialism or paternalism, and although in no way a political address it was in principle opposed to protection as being a favor shown one individual at the expense of another. The fundamental thought of the address was that as government is derived from the consent of the governed and its object is protection of the governed, its sphere must be limited to securing for each individual the right to use his own, provided he does not infringe upon the rights of his neighbor.

The statement of the president was of interest chiefly for the account it gave of the great gifts which the last three months have brought the university—over three millions of dollars—so that its capital is now slightly in excess of ten millions, not half of what it needs to complete its plans, and for its earnest plea for still larger gifts in the near future. At present every room in the buildings of the university is occupied and still there is no place on the campus where half of the students can meet together at any one time. The demand for a chapel is pressing. Provision has been made for the group of biological buildings from the gift of Miss Helen Culver, as well as for an inland experimental station, probably on Lake Geneva, and a marine station on the Atlantic coast.

President Harper took occasion to say that Mr. Rockefeller, in spite of his great gifts, had never yet visited the university nor suggested anything concerning its policy, being desirous that the citizens of Chicago should look upon it as their institu-

tion, and that every contributor to its funds should feel the same interest in it that he feels. Miss Culver's gift will also secure lectures on hygiene and sanitation for the people of the West Side and thus do very much to put the university extension movement on a firm basis.

Chicago, Jan. 4.

FRANKLIN.

FROM INDIA.

Let Education Go On.

Perhaps the most effective agencies working in India today for its redemption and spiritual regeneration are the Christian institutions for higher education established and conducted by missions in all parts of the land. They are not so much in evidence as some other forms of effort, and yet, in the final reckoning when each shall receive its proper meed of praise at the ultimate conquest of India by Christ, these colleges will shine conspicuously and be pre-eminently honored. They lay deep their foundations and build for eternity. They begin with youth and have to do only with the most permanent sources and forces of character. These are they which ultimately determine and powerfully control the life and faith of a people.

The Pasumalai Institution of the Madura Mission of the American Board is one in the sisterhood of schools which are thus doing so much for this land. By the celebration, last September, of the jubilee of the transfer of this mission institution to Pasumalai, attention has been specially called to its history and work. Established modestly in the first decade of the mission's history, it has grown apace until it has become one of the recognized forces in the upbuilding of the kingdom of Christ among the millions of South India. Its present site was formerly the abode of jackals—"a howling wilderness." Today it is clad with verdure, the center of a thriving Christian community, adorned with scholastic halls, dormitories and homes, where over 300 young men are undergoing a Christian training—perhaps the largest number of Christian youths receiving an education in any institution in the land. Its growth is manifest through the work of its collegiate and its high school department, its normal institute and theological seminary, which are all in a vigorous, thriving condition. Its graduates are found in posts of honor everywhere throughout this great presidency, and the large number of preachers and teachers whom it has sent forth into the harvest are doing valiant service for the Master.

There can be no fear for the permanent success of the missions of our American Board so long as they beget and foster, in true New England spirit, such institutions as Pasumalai. And may it never become the policy of our societies, as it is the passion of some good men, to deify or to depreciate the value of "higher education" in mission work. One feature of the recent celebration was a special endeavor to give to the institution a permanent endowment fund. Such a school as this should not be left to the uncertain appropriations from the chronically depleted treasury of the Board. The time has come when at least a part of its income should be the assured result of safely invested funds. After great effort a sum equal to \$9,000 has been already secured. This embodies, in addition to the generous offerings of missionary families, much self-denial on the part of the na-

tive mission agents, nearly all of whom gave a month's salary for this purpose. This is, however, only the beginning of what we hope may soon grow into a fund adequate for the support of the whole work.

If some of the wealthy friends of the institution only realized what a grand work it is doing, what a paying investment for funds it offers and how great its need, they would doubtless rally to the support of the mission and especially of Dr. Washburn, who has devoted the best twenty-five years of his life to this work and has lavished upon it thousands of dollars from a limited patrimony.

The Natives Chafe a Little.

The retention of Chitral as a permanent part of the great British-Indian Empire is more gratifying to British pride than it is welcome to the Hindu subject, who must bear the whole cost. Do we wonder that the mild Hindu fails to appreciate the reason of his being made involuntarily a party to a compact with the unwilling, restless, warlike tribes two or three thousand miles away, when he is compelled to pay all the expenses of that compact? The fact that the Liberal government in England had decided to abandon Chitral just the day before it was thrown out of power, and that this decision was reversed by the new government, is all known to the intelligent Hindu and adds to the cruel sense of injustice which he feels. The danger to the empire from these fierce northern tribes may be real. But is not the empire a British empire, and should not British money be expended in its defense just as a British Parliament decrees its enlargement?

The asking of this question by many natives of India today indicates, in part, their discontent, though it does not mean disloyalty to the British *raj*. Native loyalty is deep seated. It depends, however, not upon the exploits of war, but upon the triumphs of peace which are legion and in whose inception and consummation the native has even less to do than he has in war itself. It is doubtless true that England has had very little support, financial or otherwise, from the native community in its grand work of introducing, to a remarkable extent, the many material results of Western civilization and modern progress. If a railroad is to be built or a mill is to be started, the wealthy nabobs of India turn their backs upon it, and it has to be undertaken by private funds from England or by the government itself. But, nothing daunted by native apathy, or even by frequent opposition, the government has persevered in its benign work until the whole country is bearing the impress of its wise endeavors.

A Fine Engineering Feat.

This very day upon which I write is one that will be long remembered in south India for the consummation of a great work that more than a century ago was discussed and surveyed and ten years ago seriously undertaken. It is called the "Peryar Project," and consists in turning the course of a large mountain river on the western ghauts of southern India. Formerly it descended the western side of this mountain range and speedily emptied itself into the ocean, bringing fertility and blessing to no one. From this day on its waters will be diverted, led by a large tunnel down the eastern side of the hills and used to irrigate large barren wastes, to feed many thousands of hungry people and to pay a

good return to the government for its investment. As an engineering project it is one of the greatest. Its dam is exceeded in height only by the new Croton dam of New York. It has cost the government millions of rupees. But it will more than pay the interest on the investment. It will add immensely to the prestige of this paternal government in the eyes of its myriad children in South India, and will be one more in the long list of witnesses to the ability and to the purpose of the English people to rule wisely and well this mighty land of the East.

A Reaction Against Christianity.

There is little doubt that in most places in India the educated native mind is not as favorably disposed towards Christianity as it was some time ago. Some speak of it as a reaction against Christianity, others denominate it a season of religious apathy, while others still describe it as a revival of philosophic Hinduism. Perhaps all these combined give us the present situation. Certainly in the case of a few recent converts from Brahmanism and the higher castes the bitter persecutions which have followed reveal an animus against Christianity such as has been rarely witnessed in this land—never before among educated people. Native civil judges have entirely lost their judicial heads and have wantonly violated all rules of evidence and forms of justice in order to prevent men from becoming Christians. Caste influence has been exerted in such a cruel way as is known only to this demon institution to destroy liberty of religious thought and action in the case of not a few who desired to accept Christ as their Saviour. The cry with the mass of educated Hindus today seems to be "anything—a libertine, a profligate, a hypocrite, an atheist—*anything* rather than be a Christian." I say "educated Hindus." Of course this movement does not touch the masses, who are still as stolid and as inaccessible as ever. There is no change in work for them.

But it is passing strange that educated men, who will publicly and privately praise Christ as the ideal character and who will acknowledge that Christianity is the highest embodiment known of a lofty morality and of a divine, spiritual ideal, will yet, upon the acceptance of this faith by one of their relatives, friends or members of the same caste, deem nothing too mean to do to prevent such a consummation. It is doubtless true that in the mind of many the ancestral faith, in some vague and philosophic form, has been reinstated and they have conceived a new-born affection for it. The work of Mrs. Besant & Co. in India and that of Vivekananda and party in America have not been without their results, which have been both for philosophic Hinduism (whatever that may mean) and against Christianity. Under this influence a new paper has just been established in Madras to advance the interests of Vedic Hinduism and to develop a new affection among the educated class for the same. It is conservative in spirit, English in language and under the guidance of the monk Vivekananda.

But the Faith Is to Conquer.

In the meanwhile, Christianity is not losing ground in India as some would have the world believe. Indeed, this new wave touches mission work only in large centers of learning and of population, and even there it has thus far affected little the real progress of the work.

J. P. J.

## Nathaniel George Clark.

By Rev. A. H. Quint, D. D.

What I write is not biography. It is not obituary. I will write out recollections and impressions. We were together in the same class at Andover more than forty years ago, and a close friendship covered the last few years, in which we were neighbors, and in which I learned more of his great heart and powerful intellect than had before been shown to me.

He was but seventy years of age on the eighteenth day of last January. He was, therefore, twenty-five years of age when, in 1850, he came into our class at the beginning of its middle year. He had entered the seminary two years earlier but had been absent as tutor in college our first year. He was tall, erect, but hardly vigorous in body. He had the kindly smile and gentle manner, mingled with great firmness, which characterized his whole life. He had a nobility of nature which was higher than even conscience. He was thoroughly a scholar, and very broad in his studies. In a class which included J. J. Blaisdell of Beloit, Charles A. Aiken late of Princeton, John R. Herrick once of Bangor, Wilson A. Farnsworth of Turkey and George N. Boardman of Chicago, Nathaniel G. Clark was a peer of the strongest. It was our theological year. Theology was then regarded as the great substance of training for the ministry. The mighty thinkers of the world were familiar to the students of that day. An imperial intellect guided our studies. Discussions were almost intense. Clark was often intensely earnest, but he never lost his kindness of spirit or his calmness of temper. Some of us did not accept the prevailing theology. I hope I am not trespassing if I intimate that Boardman, Herrick and Clark were of this number. Clark was imbued with the views of Coleridge, developing, in him, into the spiritual philosophy of Laurens P. Hickok, which I think shaped all his thinking through life.

He disliked the then Andover theology so far that at the end of our middle year he went to Auburn, where he graduated in 1852. I do not think that his difference with that theology was any marked antagonism to its doctrines, but rather that his thoughts were upon a different plane. In free discussions with him, I have never found in him a denial of a single one of the great doctrines of the gospel. I will venture to tell that in 1891, just as I was finishing a year of homiletic care at Auburn—one of my happy years—and the old chapel, now taken down, was opened for an anniversary week, I sought out the room which had been occupied by Nathaniel G. Clark. This room, like the others, had been empty and desolate for years. They were superseded by those of a magnificent structure which generous wealth had since erected. My old classmate was really touched when I told him of my visit to his old room, and he opened his heart to tell me of rich spiritual experiences there, which, of course, are sacred. I may say, however, that they were characterized, as those of his whole life were, by a peculiar spiritual insight.

I must not fail to contradict, as he once told me to do, a story which disturbed him. Some years ago the advocates for missionary churches in country towns made a great deal of the assertion that three noble men

had been given to the Christian world by such a church in the little country town of Calais, Vt., where they were born. These three were, indeed, great men—Nathaniel G. Clark, Israel E. Dwinell and Constans L. Goodell. But, alas! there was never such a church in that town. Then the story changed to a Sunday school story which was floating along the Pacific coast two or three years ago. It was now a case where a good woman collected a small Sunday school class of neglected children, and by her instruction in it led these three to Christ. This was equally a fable. The different ages of the boys, indeed, would have made the class theory absurd. But what troubled Dr. Clark was the reflection it seemed to cast upon his early home. His father was a highly respected man and successful physician, first in Calais and afterwards in Montpelier, and his mother was a thoroughly consecrated Christian woman, as well as one of intellectual power and good culture. That a little, sparsely settled town gave three such men to the world illustrates indeed the value of such places; but if one wants to tell this story, let it be told of Christian motherhood.

From Auburn Dr. Clark went directly back to his old college, the University of Vermont, as professor of English literature, to which Latin was added five years after. While there he was ordained to the work of the ministry, Oct. 13, 1857. From this professorship he went to Union College, in 1863, as professor of logic, rhetoric and English literature, which place he held until his great life work commenced, in 1866, when he became successor of Dr. Rufus Anderson as a secretary of the American Board of Commissioners for Foreign Missions, taking office in 1865. I ought to have said, perhaps, that when he left college his father said that he had done all he could do for him without injustice to the other children. Mr. Clark at once took a debilitated academy at Keene, N. H., which barely paid expenses for the first year, but which he brought into a flourishing condition. It should be said also that, upon being chosen to his first professorship, he went to Halle with his intimate and lifelong friend, Julius H. Seelye. There they pursued their studies with great thoroughness, especially under Müller and Tholuck. He used to love to talk of these great men, and he was fond of showing a German Testament which Tholuck gave him, with his autograph in the book, as a keepsake. I think that perhaps few of us, meeting him in the business affairs of the mission house, realized what broad scholarship and wealth of learning Dr. Clark brought to the work to which his life was consecrated, consecrated with an absence of self-consciousness and with a Christian humility which was natural to him.

I am not minded to speak much of his great missionary work. Others can do that. Of his five foreign tours two were certainly for missions, one of which he made, at his own expense, as a member of a deputation to Turkey in trying times. Often he refused increase of salary, although his attractive home was an almost constant home for returned missionaries or those who were about to go on their work. He used to tell

me that he liked to get acquainted with them in this manner, and how delightful it was to remember, in his later years, the names and faces of the many who had sat at his table and slept under his roof. Dr. Clark had lost by death his first wife, who had made his early home happy, but in his second, the daughter of Dr. Isaac R. Worcester, he had one who was equally in sympathy with him in his missionary devotion and whose tender ministration brightened all their life. I have a sweet memory of one day when Dr. Clark invited me to meet at his house our old classmate, Dr. Farnsworth, who has done such noble work, and whom I doubt if I had seen since he and I shook hands on the sailing vessel which was just about to leave Boston harbor many years before.

It is an interesting fact that the new secretary, one year in the rooms with Dr. Anderson, spent much of that first year in the Board's library that he might know all that could be learned from books regarding the field. For twenty-nine years he did his work. At first he was the only foreign secretary. That field was too vast and others took a share of it. At last his principal missions were those of Japan and India. Japan especially was very dear to him. He had great faith in it. It has even been said that the Japan Mission was born in his house. He had the oversight of it from its inception until his retirement in 1894. Our missionaries there and the Japanese Christians loved him. The recent deputation was much in his prayers. His last appearance indeed in the mission rooms was when he came to the little meeting of prayer for the departing delegation. He was then feeble, but his tender supplications for Japan will long be remembered. He did not learn the result on earth. While he heard in his feebleness the tidings of the first recent outbreak in Turkey, it was not felt to be wise that in his rapidly weakening condition he should be disturbed by the accumulated horrors which have come so fast.

In estimating the work of a secretary of a great missionary society let it be remembered that it requires the qualities of a statesman of the highest order. Such men does our Board demand. Such a man was found in the one who has just gone to his reward.

A near neighbor—I think of the dignified form and the same kindly expression which reminded me of the class days. A massive simplicity was his. There was wonderful tenderness in his nature but no weakness. He was a man of marvelous force, pervaded by a constant enthusiasm in his work, and a grave but magnetic speaker. I used to think of him as one of the old prophets shading into John the beloved. In the midst of some differences of judgment between brethren his firmness never wavered, but I never heard an unkind word fall from his lips. His retirement from office did not decrease his interest in missions or in any good cause in any place. All his lifetime he had a contest with ill health. He never murmured. His indomitable courage made him strong. "What have you been doing?" I asked him some months ago, when he had been a little imprudent. He answered, with his usual pleasant look,

"Only getting a little nearer home!" "I am only waiting," he said to me on my last interview, but the grasp of his hand was as firm as ever. In his weeks of suffering his patience was immovable, his faith unchangeable. It was a great comfort to him to be able to say, as he did again and again, "My successor has been to me like a son."

I must record, for what it illustrates, that they brought to him two little grandchildren to be baptized. He was upon the bed from which he never rose, lying helpless. His eyesight gone, they took his hand and guided it to the font and then to the heads of the little ones. But what it illustrates beyond was his tender respect for his young pastor. He insisted they should explain the circumstances of the baptism, lest the pastor might feel hurt that the sacred service was not left to him.

In the last year of his work at the mission house his increasing weakness often forced him to ride from the Park Square Station. One cabman used to watch for him. He had seen me with him and sometimes I had gone with my friend. Five or six weeks ago this cabman asked me, "How is that good man who used to ride with me?" The cabman did not know the name, but he knew that the man was good. The unconscious goodness was in his manner, his features, his voice. He was an illustration of elevated, sweet-tempered, gentle Christian manhood. "If we were all as fit for heaven as he is!" the cabman said to me a week or two later.

For weeks he lay upon his bed growing weaker. By and by he was too weak to see any but his own family. Then followed days when he could utter but a few words even to his own. Then came days of apparent unconsciousness, in which he seemed to be sleeping, and in which there was no sign of life save his faint breathing. Then he went to sleep, to wake at home. This was on the third day of January, 1896.

#### THE ILLUMINATING POWER OF A REVIVAL.

BY REV. DWIGHT MALLORY PRATT.

A revival of religion is a marvelous revealer of spiritual conditions in individuals and communities. Like an electric flashlight it brings to view states of mind and heart that are not known or possibly even suspected in the ordinary experiences of Christian work. It enables the church to discover with renewed clearness the substantial groundwork of its own faith and the mighty spiritual resources it has in its own quickened membership. Among these glad and assuring, and sometimes appalling, rediscoveries are:

1. Convincing proof of the personality and saving work of the Holy Spirit. No one can witness the conversion of strong men and women to God by the score and hundred nor study the marvelous change effected in each and all by regeneration without acknowledging the supernatural. Every conversion is a miracle. Nothing in human preaching or influence can account for the new life and new love that result from the choice of Christ as one's personal Saviour. When God's people fulfill the conditions the Holy Spirit reveals his presence and power as truly in any age as in the mighty Pentecost which inaugurated the Christian era.

2. The reality and effectiveness of

prayer. United, earnest, believing, impudent prayer revives Christians, creates a new spiritual atmosphere and opens the way for God to do what he is always willing and waiting to do. Specific answers to specific requests are indisputable evidence of its potency. When ten, twenty, thirty people become so burdened for the salvation of individuals as to pour out their hearts in united and unceasing prayers and tears to God, and the ones for whom they pray yield after days and weeks, possibly, of bitterness and antagonism to the Spirit's blessed work, the faith of believers has ground for confidence. Many marked instances of this kind are within the writer's immediate knowledge. Men of great strength and prominence in business have confessed that it was not the evangelist's preaching that moved them but the consciousness of an enveloping atmosphere of prayer. For this they thanked the people with deep gratitude after conversion.

3. The hostility of worldliness to revival effort. Lines of separation are drawn very distinctly by aggressive Christian work. That which is unspiritual in the church becomes critical, scornful, severe and antagonistic when the plain truths of the gospel challenge devotion to Christ or emphasize the need of saving the lost. The great body of professed disciples melt under the power of such direct preaching, but enough grow cold and hard and bitter to show what a load the church carries in its unconverted or unconsecrated membership. Whatever may be said in favor of worldly amusements in ordinary times, it becomes very apparent in times of great spiritual awakening that they are arrayed against interest in souls and the work of soul saving. They are used as diversions from, or competitors to, revival influence. The very forces of darkness become active through these social agencies, a fact which of itself speaks volumes concerning the inherent tendency of the dance, the card table and the theater. "How small these things now seem" is the exact language which has recently fallen from the lips of revived Christians.

4. The utter shallowness and insincerity of skepticism. Infidelity is a thing of the heart and not of the head. When the heart surrenders sin, doubt vanishes instantly. A man of strong intellect said to the writer: "Skepticism need not be taken into the account at all. I do not believe that really there is such a thing. I used to consider myself a skeptic but had sense enough to keep it to myself. Doubt leaves one instantly when he is willing to do what he knows God wants him to do." Were there no worldly Christians skepticism would have no peg on which to hang its doubts and arguments.

5. The inherent power of the church. It is a glorious thing when the church discovers its strength and resources. The operation of Christians of every name for the one specific purpose of saving souls acts upon a city like a spiritual earthquake. It is moved from center to circumference and to its profoundest depths. The world of unbelief and hostility is awed to silence and acknowledges the tremendous energy of a united and awakened church. Such an event demonstrates that no evil, social, civil or moral, could withstand the overwhelming power of the Christian religion if all its adherents were united for its overthrow. The defiant saloon and all kindred evils will be exterminated when God's peo-

ple have Pentecostal unity against public iniquity.

6. The unifying power of a revival. Discussion and creed revision are not the remedies for the divisions of Christendom. When the burden of saving a lost world rolls in upon the church universal its separate sects will forget their names and individual characteristics and will love each other indiscriminately because welded into an indissoluble spiritual unity by their common work and common love for souls. That day a divine optimism declares not to be far distant.

7. The divine authority and inspiration of the Word. The wielding of a sword is the best way to test its steel and keep it polished. That which kills sin and saves life needs no defense. The intellectual world is more than sated with critical analysis and discussion. The Word still remains unchanged and converts thousands as easily today as when it fell in its simplicity and power from the lips of Peter.

8. A revival reveals the worth of the human soul. Christ's estimate easily becomes a theory in the thought and philosophy of a formal and unaggressive church. It is one thing to believe with the head, another thing to believe with the heart. A revival compels one to believe with the heart, and solicitude at once takes the place of indifference, effort the place of idleness, faith and prayer the place of unbelief. There may be counterfeits of revival and workers who bring such effort into disrepute, but a true revival of spiritual religion is one of the divinest blessings that ever comes to an individual, a church, a city, or a nation.

#### AFTER THE PINGREE POTATO PATCH —WHAT?

BY REV. RUFUS F. TOBEY.

Detroit's eccentric mayor builded better than he knew when he pushed to a successful issue his plan for relieving to some extent the unemployed. The name applied to this measure was given in derision, and yet the success of the work has been so great that it is now spoken of with respect. The very fact that municipal authorities and private charitable organizations in some of our largest cities, following close upon him, adopted his plan, argues strongly in its favor, and the returns from these separate experimental stations justify their faith in it, for, so far as heard from, not a single failure has been marked.

Mayor Jewett of Buffalo gives a fair estimate of results when he says: "When I laid out the plots last spring I made them all about one third of an acre, and then we gave every one who wanted to plant potatoes three bushels of seed. From that amount of planting on the small plots the average crop for inexperienced persons, who never saw a farm and didn't know a hoe from a hat-rack, has been sixteen to eighteen bushels—this in addition to whatever other vegetables they have raised. That is only the average for unskilled farmers. Some of those who were raised on a farm have done ever so much better." And then he adds: "Every day some of these people come to me and ask if I think there is any possibility of their getting the plots again next year. They say they are praying to God to let them have a chance to do some farming; it makes them feel independent, and then it saves them the trouble of walking up to the poor-master's office in

cold weather. I tell you it's a good thing."

The experiment was carried on in Boston, at Morton Farm, under the supervision of Superintendent Peterson of the Industrial Aid Society. There were fifty-two lots of one-third of an acre each; the applicants were mostly Americans, representing an average of six per family. The land had not been cultivated for twenty-five years. Three days were consumed in the planting, and only two out of the fifty-two workers failed to make a crop. Here, as in Buffalo, potatoes were the principle vegetable raised, though beans and other vegetables were also planted, generally in rows around the plots of potatoes. The smallest crop was twenty bushels, the largest fifty-five bushels, and the other vegetables raised netted the amateur farmers from five to fifteen dollars. To produce these results required work for eight or nine days of ten hours. Sixty lots were laid out, but eight were worked by experienced men, and the twenty bushel crop was as small as it was, though tended by one of these men, because of the lateness of putting in the seed.

This once ridiculed movement has become a factor in solving the problem of the unemployed. Every experienced charity worker in studying congested districts, with all the suffering and sin that seem indigenous to them, has felt that partial relief could come only from the transference of some of the surplus population to the country, but up to a comparatively recent date the majority of efforts along this line have been unsuccessful.

Roughly divided the unemployed, or those who lack regular employment, may be separated into two classes: first, those who were born and brought up in the city and who know nothing of large expanses of verdure except what they see in the parks. They are averse to exchanging the city for the country because of lack of social privilege, even of the low order which they now enjoy, and because of their ignorance of farming. The other class comprises young men and women who have left good homes in the country, where the work was hard but where they were independent and had sufficient food and raiment, to accept, for the most part, subordinate places in the city with its veneer. Such usually live up to the limits of their wages.

A quarter of a century ago the pastor of Park Street Church moved earnestly and spoke eloquently against this exodus from the country to the city. He took for his theme the constant appeals then being made by country churches to the churches of the cities. "You have our best blood, our young blood," said these country pastors, "and our churches are declining because our young men and women are your supporters." But Mr. Murray had satisfied himself that their conclusions were wrong, and that a far greater number fell into the non-church going class than identified themselves with church-goers. Furthermore, he related thrilling incidents of misfortune and crime into which many of these young people fell, and some of the scenes at bedside where the wages of sin were being paid were terribly realistic. He concluded thus in one of his sermons: "If I had an audience of a hundred young farmers who contemplated changing their country life for the city, I should consider myself a weak pleader could I not dissuade them from their purpose."

The mere fact that there were a number

of abandoned farms in the New England States awaiting cultivation has made no serious breaks in the ranks of the unemployed, but it will be very strange if the success of the "Pingree potato patch" does not lead to greater pressure and more persistent effort to distribute labor more equally. As regards the man born and bred in the city, ignorant of farming, this plan can be so far developed that, under instruction, he may be taught how to grow the needed crops, and when this condition exists the man and his family will be willing to look to the country for a home as the lesser of two evils, if for no other reason; while the man born and bred in the country, who has come to the city to gain a foothold and is himself gradually losing ground, will, under the same compulsion, return to the ancestral farm. Sweeping assertions as to the great number who will immediately make this exchange of city for country are out of place. The movement will not be one of great rapidity, but it is not any more visionary to anticipate that in the not remote future the current of immigration to the great centers will be in a measure checked than it is to believe that some of our surplus population which we have received from rural towns shall return thither. It is not unreasonable to expect that mechanics who live from hand to mouth, servants of masters, will prefer "a little farm well tilled" to their present condition.

It is not impossible to inculcate something of the spirit of Burnbrae, one of Ian Maclaren's beautiful creations. Such a spirit will help bring about the desired result. When young men learn that by cultivating farms with brains their calling is a dignified one and that agriculture is really a science, false notions will disappear and contentment will take the place of discontent. What would be the effect upon the social life of country towns and what this transfer of energy from the city to the country would mean to the country church is also worth considering.

#### LOST OPPORTUNITIES.

BY SAMUEL E. CAPEN.

While the great legal minds are contending over the problem whether or not the Monroe Doctrine applies in the Venezuelan question, the average citizen cannot fail to note that a splendid opportunity has been lost, temporarily at least, for the cause of arbitration and universal peace. A deputation from the English Parliament only a few months ago came to this country proposing a court of arbitration for the settlement of all disputed questions that might arise for a term of years. While never officially accepted by us, it had the almost universal commendation of our nation, a fact with which they must have been perfectly familiar. The matter was too public to escape attention. And yet on the very first question in which our government proposes arbitration it is substantially refused. If England feels so secure in the justice of her position, why refuse to arbitrate? Her refusal seems to throw a suspicion of doubt at once.

But our government equally lost its opportunity and has had to bear the severe criticism of the people. The menace contained in the closing sentences of the President's message and the hasty action of Congress, followed as it has been by the furious talk of war, is equally unworthy of us. If

Venezuela is right in her claim, as so many of us think she clearly is, why any necessity for the United States to threaten? It is only those who are in the wrong who need to use such arguments, except as a last resort; it is a confession of weakness, not an indication of strength. The man of Galilee never would have dictated the closing sentences of the President's message.

If the President, in closing his message, instead of using a threat had stated that after the commission had reported the facts we should press arbitration still further, and, meantime, pending the future discussion of the question, had offered the moral support of America to England in any effort she might make to protect Armenia against the "land pirates" who are oppressing her, he would have struck a chord which would have vibrated around the globe and met with the universal approval of the civilized world. The people of England would have indorsed this continued appeal for arbitration and have compelled the Salisbury government, when it had the moral support of such an ally as the United States, to be more vigorous in its Turkish policy. We would literally have heaped coals of fire upon their heads.

As it now stands, the one person in the world who may be supposed to be most happy over the events of the last two weeks is the sultan; as it might have been, he would today read his doom in the condemnation of the two great English-speaking peoples of the world. As it now stands, Armenia must continue to suffer, for England, her only hope, has been rendered more isolated than before; as it might have been, Armenia would have new cause for courage in the moral alliance of two nations who together are irresistible. Why could not some of the Christian men in Congress have seen quickly enough the opportunity to try, at least, and repair the injury done by the Administration? In that unnecessary menace, intended to protect a weak brother in Venezuela, we have laid a heavier burden upon our weak and suffering brother in Armenia, and we have struck a blow at arbitration in the house of its friends. No one can doubt the courage of America or the willingness of her children to die for a great principle; the histories of '76 and '61 have proved that forever. But we had a glorious opportunity to show our moral courage and greatness in the direction of peace and in helping a bleeding nation crying to God for aid, and we lost that opportunity as England lost hers.

#### BOSTON SUPERINTENDENTS' UNION.

The first meeting of the new year was marked by the presence of the recently elected president, E. S. Hathaway, Esq., in the chair, who opened the hour with appropriate remarks, and directed the attention of the members to methods for increasing the membership. Before the opening speaker was presented, a brief prayer service was held, as a fitting opening of the year. Then Mr. H. D. Noyes spoke on The Means Effective in Promoting Spiritual Growth in the Sunday School. The special methods to be sought were named as extra or lengthened sessions of the school, with a particular view to reaching the unconverted, a live teachers' meeting and the hearty co-operation of the pastor. Other members of the union reiterated these and similar helpful suggestions.

Low views of Christ and stinted and meager experience of the grace of Christ go together.  
—*British Weekly*.

## The Home

### SONNETS IN SHADOW.

There is such power even in smallest things  
To bring the dear past back; a flower's tint,  
A snatch of some old song, the fleeting glint  
Of sunbeams on the wave—each vivid brings  
  
The lost days up, as from the idle strings  
Of wind-harp sad a breeze evokes the hint  
Of antique tunes. A glove which keeps imprint  
Of a loved hand the heart with torture wrings  
  
By memory of a clasp meant more than speech;  
A face seen in the crowd with curve of cheek  
Or sweep of eyelash our woe's core can reach.  
  
How strong is love to yearn, and yet how weak  
To strive with fate: the lesson all things teach,  
As of the past in myriad ways they speak.  
—Arlo Bates.

Archdeacon Farrar declares that parents cannot be reminded too often or too earnestly not to fret, not to *worry* their children, and finds a Scriptural warning to this effect in the words rendered in our authorized version of the Bible: "And ye fathers, provoke not your children to wrath," a clause which he says in the original means exactly: "Do not irritate your children," "Do not rub them the wrong way." Perhaps there was never more need for this injunction than at the present day, when periodicals devoted to child culture and home training abound, when theories regarding the discipline of children are numberless and advice to parents is met with on all sides. The young father or mother, anxious to bring up a child in accordance with all the latest scientific methods, is in danger of overdoing the training of the little one. A father, who had learned by experience the wisdom of letting his children alone to a certain extent, declares that he harmed his first child for life by his exacting requirements. She was checked unduly and shut up within herself until she grew up in a rigid and unnatural constraint. The same warning might be applied to children of an older growth, who are not permitted to develop their own individualities. Dr. Farrar sums the whole matter up in one sentence: "Parents must respect their children as well as children their parents."

### THE LORD'S LEADINGS.

BY MRS. M. E. SANGSTER.

Nothing is more natural than the deep desire of the young Christian and of the Christian past youth, but earnest and loving with the love of the tried and the true, to be up and doing for Christ. Often this desire is so peremptory and so insistent that it blinds one to the fact that the Lord's work is here, as well as yonder, in our own kitchens, streets and drawing-rooms, as well as on the outlying posts of service.

A sweet young girl, wistful and eager to fill every day with some blessed and direct work for Jesus, was one day walking on a commonplace errand near her own house. A stranger paused to inquire the way, and the information was courteously given. Then, to the girl's heart, not too much occupied with its own concerns to be impressed with the want of another, came the thought that the woman who had asked the question was aged, looked feeble and bewildered, and bore the marks of poverty. The girl turned, retraced her steps, found the woman and took her to the place she sought. It was a half-hour out of her day and she discovered in that space that the stranger, just dismissed from a hospital,

had come from her own home to seek and save a deeply tempted soul, a soul in extremity. The young girl took the ministry on herself, a ministry of love, care and time that extended over months, but in the end the soul found peace. This was a leading of the Lord.

We may not, perhaps, be able to invest with much glamour of romance a mission of the Lord to hard-working Mary, bending over her tubs in our own laundry. Even to go a little farther, it seems finer to leave home and endure hardness in some circumstances, extending relief and showing compassion to the poor and the wretched in a crowded city neighborhood, than to give companionship to an aged relative sitting alone by our own fire. Both kinds of work are right and are the Lord's, but we should be very sure of the Lord's leading when we choose between them. Are we quite as ready to live in the radiant joyousness of Christ's realized love and constant presence in our own village as in a distant field? Is our own tired father, a little cross and fault-finding after a wearying day at business, as much an object of tender solicitude in our eyes as somebody's less worthy and very disreputable father who lounges around saloons, and does no work that he can help, but for whom a mission, properly, sets wide its doors of blessing?

Understand, I am not speaking one word against the home mission, or the city mission, or the foreign mission work, all of which I dearly love. Only, for some of us, the Lord's leadings are not in these directions, but are more strictly limited—to the little brother needing help with his Latin lesson, the fragile mother with an aching head on her pillow, the friend, gay of manner and genial of temper, who is in danger of drifting into evil associations.

On the other hand, there are those who are called, sternly and strongly, to go forth, out into the world, up into the New England valley, among the hills where the candle of faith burns feebly and the churches languish for lack of enthusiasm, out into the pathways of sorrow and the purgatory of sin, over the ocean to the heathen. If it be a God's call, and you heed it, wherever it lead it will lead to blessedness.

### WHIFFS OF COMMON SENSE.

#### II. FAMILY RELIGION.

BY MARION HARLAND.

Miss F. E. Bennett, the honored principal of Ogontz School, wrote, a little while ago, a treatise upon The Perils of Organization. Unfortunately I have not it at my elbow, else I should draw heavily upon it in the preparation of this paper. In the same key is a letter just received from one whose name is linked in the minds of a grateful nation with philanthropic achievement. "In the onward rush of progress we are in danger of losing sight of personal duty and individual responsibility," she writes. "We are clubbed to death." Both of these are practical women, and each in the motive power of a noble organization. Warning from such a quarter deserves serious attention.

We are living in an age of surprising inventions and marvelous machinery. As a natural sequence ours is an age of delegation. The habit of doing nothing by hand that can be as well done by a machine begets the desire to seek out new, and presumably better, methods of performing every duty

appointed to each of us. Fine penmanship is no longer a necessity for the clerk or business man; skill with her needle is not demanded of the wife and mother. Our kitchens bristle with labor-saving implements warranted to reduce the scullion's and cook's work to a minimum of toil.

An important problem of the day involving grave results is founded upon the fact that, with the countless multiplicity of teachers' helps and scholars' friends, International Lesson Papers, Sunday school weeklies and quarterlies and the banded leagues of associated youth whose watchword is "Christ and the Church," the children and young people of today are as a rule less familiar with the text of Holy Writ, with Bible history and the cardinal doctrines which the Protestant Church holds are founded upon God's revealed Word than were the children and youth of fifty years ago. Let me say here that I am personally responsible for this statement and what is to follow it. Having been a Bible class teacher and an active worker in religious and charitable societies for forty years, and numbering as I do between twenty-five and thirty clergymen among my near kinsmen, I do not speak idly or ignorantly upon this subject. My appeal for corroboration of my testimony is to my contemporaries and coworkers.

The superficiality and glitter that are the bane of modern methods of education in our country have not spared sanctuary ordinances and family religion. "The church which is in thy house" is an empty form of speech when applied to a majority of so-called Christian homes. Early trains and late dinners succeeded by evening engagements have crowded out family prayers, and the pious custom, honored in all ages, of "grace before meat" is in many houses disregarded except when a clergyman is at the table. Then the deferential bend of the host's head in the direction of the reverend guest is rather a tribute to the cloth than an acknowledgment of the divine Giver to whom thanks are due.

In the olden days it was the pupil who studied the Sunday school lessons as heedfully as he conned the tasks to be prepared for Monday's schoolroom. The portion of the old Union Question Book appointed for next Sunday was gone over under the mother's eye, the references looked up, the Bible Dictionary and Concordance consulted. Then a Psalm or part of a chapter in the New Testament was committed to memory, and four or five questions in the catechism were added to the sum of knowledge to be inspected by the Sunday school teacher and "audited" by the superintendent.

In writing the foregoing paragraph a scene arises before me of my father's fine gray head and serious face as he sat at the head of the room, Bible and reference books upon the stand before him; of the dusky faces of the servants in the background, intent upon the reading and exposition of the Word as they came from the lips of the master of the household, who for the hour was also the priest. I hear much, nowadays, of the "hard lines" that fell to the children of that generation, in that they were drilled after the manner I have described and compelled to attend church twice or three times on Sunday. I affirm fearlessly that we did not know how badly off we were, and that the aforesaid "lines" seemed to our unsophisticated imagina-

tions to be cast to us in pleasant places. The hour devoted each Sunday evening to the study of next Sunday's lesson was full of interest, the prayer that preceded it and the two or three hymns with which the simple service closed gave it a solemnity that was delight, not boredom.

"Primitive methods" we call those studies now, and condemn, gravely or jeeringly, the obsolete practice of "going through" the Bible yearly by reading a given number of chapters every day. We assume that those were mechanical contrivances which, at the best, filled the mind with an undigested mass of Biblical matter and made sacred things trite. They who censure or sneer take no exception to the story that Demosthenes translated the works of Thucydides eight times, and also committed them to memory, that his style might be informed with the spirit and tone of his favorite exemplar. We cannot do away with the pregnant truth that the Bible-reading child of 1845 so steeped imagination and memory in the Holy Word that the wash of years and the acids of doubt have never robbed him of it. The Psalms and gospels then learned stay by us yet, responsive to the prick of temptation, the stroke of sorrow, the sunlight of joy. When strongly moved we unconsciously fall into Scriptural phraseology. God's promises then learned are our song in the house of our pilgrimage. We do not confound patriarchs with prophets, or passages from the epistles with the Psalms of David.

I am continually confronted by illustrations of the truth that the "contract system" prevails in religious teaching as extensively as in the manufacture of garments and food and furniture, and that the results in all cases are the same. Machine work cannot compare in neatness and durability with hand-made goods. The complaint, "I cannot get my Bible class to study the lessons," is almost universal. I have known large classes of adults to be made up with the express proviso that none of the members should be expected to prepare the lesson. Their appearance in the classroom at the stated hour fulfills their part of the compact. In thus presenting themselves they "press the button." The teacher does the rest. The mother, taking her afternoon siesta, or reading her Sunday novel at home, rarely knows the subject of the Bible lesson, much less what the teacher's treatment of it is.

I do not mention the pastor purposely. Except when he sees them in the Sunday school, the faces of the children belonging (by courtesy) to his care of souls are seldom beheld by him. The Sunday school, originally intended for the neglected children of the illiterate poor, has come to be the chief instrumentality upon which well-to-do church members depend for the spiritual upbuilding of those who are to form the church of the future. If one is tempted to challenge the assertion, let him compare the number of children (not infants) enrolled in our Sunday schools with those who habitually attend upon divine service. The absence of the sunny, restless polls from the rows of worshipers in the pews, the troops of boys and girls who wend their way homeward at the conclusion of the Sunday school exercises are accounted for by so-called humane apologists by the plea that two services in one day are burdensome to the little folk. And mothers "enjoy the service far more when they are not

disturbed by fidgety or drowsy children." "Then, too, much of the sermon is unintelligible to them. Why torture them by a mere form?"

An old-fashioned clergyman—a visitor to a city church which I chanced to attend last winter—prefaced his sermon, "as was his custom at home," he said, "by a five-minute talk to the lambs of the fold." In the congregation of at least 800 souls there were exactly three "lambs" under fifteen years of age. It was impossible for the most reverent of his hearers to help thinking of the solitary pariahioner who composed his pastor's congregation upon a stormy day, and objected to the sermon dutifully delivered by the minister "as good, but too personal."

It is as impossible for the thoughtful student of the signs of the times to avoid the conclusion that the growing disposition of the young to deny the authority of the church and to supersede her stated ordinances by organizations established and run by themselves may be the legitimate fruit of the prominence given by their parents to what should be the nursery of the church over the church itself. It would be strange if, after witnessing for fourteen or fifteen years such open and systematic disrespect of the gates of Zion, they were to develop veneration for her worship and devout appreciation of the mystic truth that this is the place where God's honor dwells.

If—and the "if" is broad and deep and long—the little ones are faithfully trained by the parents in the nurture and admonition of the Lord (dear, quaint old phraseology, fine, subtle and pervasive as lavender-scent!), if sacred songs and Bible stories and tender talk of the Saviour's love and the beautiful life of which this may be made a type and a foretaste keep in the minds of the little ones at home the sanctity and sweetness of the day of days, there is a shadow of excuse for the failure to make room for them in the family pew. Even then the tree will grow as the twig is inclined.

The mother whose knee is the baby's first altar, who gathers about her for confession, for counsel and for prayer sons and daughters who will, in older and sterner years, call her blessed for the holy teachings of their childhood, will teach them to find, with her, the tabernacles of the Lord of Hosts "amiable," i.e., worthy of all love and fidelity. The chrism of motherhood consecrates a woman as a priestess. Neither convenience nor custom can release her from the office. Let not another take her crown.

#### CHICAGO WORKING GIRLS' CLUBS.

In this new era for women nothing is more remarkable than the rapid growth of club life among them. This, in the West at least, is not chiefly for social purposes or for mere pleasure, of which there is indeed no lack, but for physical comfort and mental improvement. More than a score of years ago Mrs. Kate N. Doggett organized The Fortnightly, a literary club of the highest and most exclusive character, which has exerted a very great influence on the intellectual life of the women of Chicago. More recently the Young Women's Fortnightly has done not a little to lift up intellectual standards among the better educated young women of the city. Not without influence have been the alumnae gatherings of the graduates of the various women's

colleges and the association of these graduates with each other. Art classes, literary clubs, classes in painting, etc., have been of great value for those women of leisure who could sustain them.

But for working women and especially for young working women, who are becoming more numerous in our down-town offices and stores every year, till quite recently nothing has been done. They were compelled to carry their lunch or obtain it in disagreeable places and at an unreasonable price. They had no room where they could snatch a few minutes rest, or speak to one another on subjects of common interest. This great lack appealed to women of means and organizing ability, who have sought to remove it. A place where food of the best quality, at the lowest price, rest, social life, intellectual improvement and moral protection should be combined was indispensable. Although several of the nine clubs for young working women in Chicago were organized by the daughters of the wealthy, no caste distinction has been shown. The members are treated as sisters. What concerns one concerns all.

Thus the Ogontz Club has its charming rooms, its attractive tables, its library and lounges in the top story of one of our sky scrapers. The Wildwood Club came into existence through the efforts of two of Mr. George M. Pullman's daughters. The Alpha Club and the Beta, its counterpart, were formed by Mrs. John W. Thomas, who saw the great need of a place where young women could get food and rest, if need be a night's lodging, at low prices. The Alpha Club occupies two floors of a large business block on Dearborn Street, near State. Here Mrs. Thomas and her family live. The rooms are furnished attractively with choice bits of furniture, pictures, statuary and bric-a-brac. There are books, papers and magazines for every taste. Musical instruments abound. But nothing is more attractive than at the noon hour to see 500 girls seated at the snow-white tables laden with healthful food, delicately cooked and elegantly served. At less than half its former cost they now obtain their food in a place which they can call their own home and where many of them, after the work of the day is over, gather for instruction in such studies as they desire to pursue.

All these clubs have this in common, that each seeks the welfare of its members. The dues are small. In some of them there are different classes of members; the associate members from the more wealthy classes taking upon them by turn the burden of the oversight of the clubs and an honorary class paying ten dollars a year toward their support, thus making the burdens of the active members light.

The Jane Club, which takes its name from Miss Jane Addams of the Hull House, is a sort of co-operative establishment in which about one hundred girls live together at a cost of three dollars a week. Membership is by election. The building occupied is a block of flats near the Hull House, and was selected by the managers of the Hull House, who have been closely connected with the club from the first. The girls manage their own affairs, choose their matron, purchase their own supplies, provide their own furniture, pay their own bills. For extras they assess themselves after full discussion and an intelligent vote. They have a charming home where they lead the independent and self-improving life they love so well and so

richly deserve. Other clubs will surely be organized, and each one will meet some pressing want.

FRANKLIN.

## THE BOY KING OF SPAIN.

BY S. M. BRIDGMAN.

As I write we can look out from our window facing "the Concha," a little harbor of the Bay of Biscay, and note a little ten-year-old boy, in a blue flannel sailor's suit, playing on the beach. Above him a cloudless sky, before him one of the most charming harbors in Europe. On the mountains at its entrance, the lighthouse, watch-towers, bristling cannon, granite fortifications, great walls along the precipitous side. Behind the lad is a little Moorish bathhouse, elegantly finished, and in it are his grandmother, mother and two young sisters, all dressed in simple, modest style. Brilliant statesmen, soldiers in scarlet uni-



forms are around and, just a little way from shore, a pretty rowboat and a group of sailors in natty costume, with white oars in their hands, ready at any moment for service in case of any accident to the boy.

Do you ask, Who is this child? He is the same little fellow whose face appears upon the postal stamps and upon the silver coin that I hold in my hand, whose photograph is in the shop windows of all the cities in Spain, who when born was gazed upon by representatives from all parts of the world, "from the papal Mexico and the French ambassador to the ministers of England, Germany, Austria, Italy, Russia and the United States, even from the Spanish countries of South America."

Cannon were fired, telegraphic dispatches were sent from the city of his birth, Madrid, all over the world. Flags were unfurled, the bells rang out wild peals of joy, great cities, all throughout the peninsula, were alive with rejoicing. And now, near my side is this same little fellow, born "king of Spain," utterly unconscious that he is the most important figure in this great country, upon whose shoulders is to be placed the responsibility of a great kingdom, rollicking about gathering seashells, like any Yankee boy on our South Shore. What will be his career, what good or evil he will accomplish, how he may affect the country of Europe, is a problem that the next century alone can solve.

For a little boy to be saluted with reverence by statesmen and courtiers, to be

watched by a nation, to have an army of 10,000 march before him with military bands playing Long Live the King, is an honor no American lad has ever attained, but which seems to come naturally to Alfonso, the Spanish king. The royal family live in San Sebastian, in their palace near us, in the summer. Tomorrow they return to Madrid. Here we have met them twice and each time have received the cordial and gracious salutation of the queen and her retinue. We saw her in the piazza of her pretty Moorish bathhouse, chatting with one of her courtiers, as modest and quiet in attire and in bearing as any American lady taking an outing. Without airs or pretension she saluted those who stood near in a simple and gracious manner, evidently winning the hearts of her subjects as she stole the hearts of her American admirers.

And to what a kingdom is the child born! To be the successor of a long line of illustrious kings, whose reign has changed the fate of millions, to administer wisely the affairs of a realm like Spain, to grant religious liberty or to prevent free thought are responsibilities which almost appall one. Just now the nation is pitifully poor, and the war in Cuba is straining its finances to the utmost, and its choicest young men have been sent and are daily recruited for the war. At way stations all along the way great crowds gather to see the boys, many of them in their teens, start off, and the same pitiful sights of embraces, tears, agony of fathers, mothers and sisters came before us as in the days of '61-'64 in the United States. Said a Spaniard to us: "I met at the club last evening a boy who was to start for Cuba today. He ought to have a nursemaid to go with him." The people are very sensitive and carefully watch the action of our country. Even the young girls in the American mission school at San Sebastian, with fire in their sharp eyes, say to the teacher in geography: "You Americans want Cuba." "No, we do not; our country is large enough already." "Yes, but you don't want Spain to own Cuba," and then they burst out into a patriotic song. To be on Spanish soil is to have our eyes opened as never before to great questions which may effect "Our dear native land."

San Sebastian.

"He that cometh to God"—what shall I say of this privilege? The tameness of human language is disappointing when we attempt to describe it. Imagine a being so wonderfully endowed that the whole keyboard of nature, Providence and the human heart lies under his hand and, smitten by his mystic fingers, gives forth the harmony which pleases him, and then invest him in your conceptions with an intensity of love which is not discouraged by the deepest moral degradation in its objects—imagine such a being and imagine him accessible to man and you imagine one to whom in their hour of need all the world, unless, indeed, the spell of some deadly fascination were laid upon them, would be resorting continually for guidance, help and comfort. But this is no imagination. It is a reality. God is such a being.—Edward M. Goulburn.

The admirable article entitled The Next Thing, which appeared in the Home Department Dec. 19, was written by Christine Terhune Herrick and inadvertently credited to her mother, Mrs. E. P. Terhune. This is the penalty of having two distinguished writers in the same household.

## Closet and Altar

*Prayer, which we deem so easy, is, when it is real prayer, the passion of an effort, the wrestling of a life.*

In the mind of God, we may be assured, the conception of prayer is no fiction, whatever man may think of it. It has, and God has determined that it should have, a positive and an appreciable influence in directing the course of a human life. It is, and God has purposed that it should be, a link of connection between human mind and divine mind, by which, through his infinite condescension, we may actually move his will. It is, and God has decreed that it should be, a power in the universe, as distinct, as real, as natural, as uniform, as the power of gravitation or of light or of electricity. A man may use it, as trustingly and as soberly as he would use either of these. It is as truly the dictate of good sense that a man should expect to achieve something by praying, as it is that he should expect to achieve something by a telescope or the mariner's compass or the electric telegraph.—Austin Phelps.

Soul of our souls, with boundless cheer  
Forever near,  
Our being's breath and atmosphere,  
The world seems bleak  
Only when shelter in drear self we seek;  
The joy of life is, man to thee may speak!

Nor nursing each our own distress  
To thee we press;  
Prayer's overflow drown selfishness:  
Soul within soul,  
One voice to thee our linked petitions roll;  
Healer of the world's hurt, O make us whole!

—Lucy Larcom.

Praying is one of the most arduous exercises of the soul. True prayer is the highest attainment of the human spirit. Coming into communion with God is the vastest enterprise on which a man can enter. To gather up all the energies of the soul and set them flowing Godward even for a moment requires a concentration of attention, a culture of heart-life and a strength of will which are as rare as they are priceless. What praying man has not many a time felt the need of being taught how to pray?

—C. E. Jefferson.

Our Father, it is good to come to thee. Thou knowest all and yet it is a relief to pour out our hearts, full to the brim with need and sorrow and confession. We come through Christ. He trod the path of prayer before us and now intercedes for us at thy right hand. Teach us to pray. O Blessed Master, draw us aside into sympathy with thyself in thy ceaseless intercessions for thy church and the world. Let it not be enough for thee to pray for us, but pray in us. May thy prayers pass up through our lips. Deliver us from the iniquity of the heart which makes prayer a mockery. Keep us from giving thee the utterance of the lips or the posture of the body, without the consent of the ardent spirit. May we learn to live in God; to talk simply and naturally to him as to a friend. Let our days be full of converse with him. Let the fountain of desire be ever rising in our heart. May we pray without ceasing, in everything give thanks and in nothing be anxious. Amen.

## Mothers in Council.

### THE PROBLEM OF WHAT NOT TO DO.

The beautiful picture of "a true mother" in *The Congregationalist* of Nov. 21 rouses in me a feeling of discouragement which almost amounts to despair. How could any mother be and do so much! To me it is not a question of love or of unselfish devotion, but rather one of actual physical incapacity. If this dear New England saint could answer questions, I wonder if, after all, she too might not recall times when the baby was wakeful at night and she overslept in the morning, so beginning the day all wrong; if she did not often feel that it was her duty to stay at home and rest while some one else managed the sewing society; if nerves and temper did not occasionally gain the mastery; if "solid reading" did not sometimes prove beyond the grasp of a wearied mind.

Speaking from experience, I can only say that mothers of young children surely deserve much consideration in view of the difficulties against which they struggle. I believe that I am a woman of more than average strength, endurance and cheerfulness, and the circumstances of my life are not unusually hard, yet there are times when my courage almost fails in meeting the everyday necessities of life. The truth is that a young mother, to whom children have come rapidly and who has a young babe dependent upon her, has little reserve strength. In patience and wise self-management lie her only safety. Instead of setting up an arbitrary standard of excellence and driving herself up to it, with bitter self-scourging in case of failure, she should quietly take the measure of her own ability and arrange her work accordingly.

Any considerate husband would prefer to forego his dessert rather than have his wife come to the table flushed and exhausted. It is better to buy even cheap ready-made clothing for the children than to sew vitality and nervous energy into endless seams and trimmings. It is actually best for baby to be left to the care of clumsy Bridget for an hour while mother gets a breath of the fresh air, which is so essential to his well-being as well as her own; and one hour of companionship with a refreshed and invigorated mamma will be more helpful to the older children than the most unfailing attendance of one who is fagged and spiritless. In brief, I believe I have Mark Hopkins's authority for the paradox that the best mother is the one who takes the best care of herself.

### THE MOTHER OF THREE.

### HOW TO INTEREST CHILDREN IN THE BIBLE.

In seeking to get the children interested in the Bible three "don'ts" need to be kept in mind by the parents. Don't require the child to read the Bible as an act of piety. You tell your boy that it is his duty to read a chapter a day and that the exercise will be pleasing in the sight of God. But duty is a word which a boy is slow to spell. Mothers who are impressed with the idea that reading a chapter a day is an act of piety always administer the Bible to their children as a dose of medicine. "Read this, now, my son, it isn't bad a bit"; and the boy swallows his chapter in Leviticus with a wry face and a disagreeable conviction that his mother got the "better of him." And the next day, when the mother finds that the coaxing method will no longer work, she must resort to commands or threats.

Don't require a child to read a chapter as a punishment. This ought to go without saying, but one of the most eminent teachers of boys I ever knew always gave a truant his choice between a whipping and committing to memory a part of the Sermon on the Mount. The novice in disobedience usually chose the sermon, but when he got through he solemnly resolved that, if the alternative was ever offered again, he would choose the whipping. There are middle-aged men, who spent their

boyhood days at this school, to whom the Sermon on the Mount is but a bitter memory.

Don't misuse the Bible in the presence of your children. The funereal tone so often used at family prayers has turned many a child from the Book. Then there is the pious mother, who puts on a clean white apron Sunday afternoon and sits down with the big family Bible in her lap for a comfortable nap. What boy wants to read a book so dull that even his mother goes to sleep over it?

With these don'ts pigeon-holed in the mind the way is open for a few simple suggestions. At that period of the child's life when reading is a novelty—when spelling out words of two syllables is an hourly delight—get him a Bible. I mean a brand new Bible—a nicely bound, well-printed volume, with type a child can bear to read, and with paper strong enough to bear handling. As you value his soul don't impose on him a musty old volume, the property of your grandmother, fished out of the garret with economical intent. When you have bought his Bible (it is better to take him along with you and let him buy it out of his own purse) write his name in it, the date of his birth and every date of interest in his life. This will help him to realize that it is his book and will prepare the way for the truth, which should be early taught, that the message in the Book is a personal one.

This new Bible should have a place provided for it and should be kept in its place, and it should be brought to family prayers every morning by the child himself. Let the morning lesson be chosen with reference to the young reader, who should now join in the alternative reading. It is not necessary, however, that you should always select a passage that the child will understand. Children enjoy many of the Psalms, though they cannot comprehend them, just as some of us older people enjoy high class music which we cannot understand. There are passages which we can read with our hearts when we cannot read them with our heads; such passages you can always choose with safety, for your child's heart is as big as yours.

But if children are to have an abiding interest in the Book they must read it elsewhere than at family prayers. For this personal reading preparation is necessary. Just as soon as a child is able to listen to a simple story he should be told the simple stories of the Bible. Tell them over and over until he can tell them himself. Then when he is ready to read his Bible turn for his first lesson to the narrative with which he is most familiar. Let him discover for himself that it is the very story you have been telling him. Often this simple discovery will of itself bind the heart of the child to the Book. When he has gone thus far your work is largely done. Let him go on with the stories, choosing them for himself under your eye, and do not be in a hurry to start him on another line; he can safely confine himself to the narrative por-

tions of the book until he is old enough to explore beyond them for himself.

REV. E. L. PELL.

### A COMMON NEED.

From a private letter we glean a request which is frequently made by mothers, showing a general desire for material of this character:

I was glad of the list of books for children under ten in *The Congregationalist* of Dec. 5 I am beginning to look up such things for my small daughters. I wonder if there is such a thing as a list of Sunday books, games and toys for quite little children, five and under? Mrs. Colton's *Sunday Occupations* have been too advanced for us so far.

J. H. M. S.

### EDUCATIVE LITERATURE FOR CHILDREN.

A writer in *Harper's Bazaar* deprecates the practice of reading many fairy stories to children and suggests instead such books as Abby Sage Richardson's *History of Our Country*, or Charles Carleton Coffin's *Story of Liberty*, containing interesting historical incidents. The wise mother says: "My theory is that a child's mind must be filled with something and that it is wiser and kinder to stock it with what will be of service to him hereafter than with useless material;" and she adds: "Then if my boy wants something wonderful and fairylike in the way of stories I turn him to the tales from Greek mythology. Where will you find anything more fascinatingly marvelous to the youthful mind than the accounts of Niobe and Leda, Io and Prometheus, Daphne, Medusa, Tantalus, etc., as found in Cox's *Tales of Ancient Greece*?"

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## The Conversation Corner.

So much interest has been shown in the remarkable story of Pomiuk, the Eskimo boy, printed in the Corner of Nov. 28, that I give you this week later news which I have received about him. You remember that on the receipt of the letter from Dr. Grenfell, of the Deep Sea Mission, telling of the finding of Pomiuk, I wrote him immediately, sending the letter to care of Job Brothers, the famous merchants at St. John's, Newfoundland. They evidently had a chance to forward it at once, perhaps by some vessel going to the coast for "dry fish," and I was surprised by an early reply from him.

S. S. Sir DONALD, ANCHORED IN BATTLE HARBOUR, LABRADOR, NOV. 6, 1895.

Dear Mr. Martin: Your letter of Oct. 10 has reached me already. A stray chance put it into my hand today, just as I am leaving for the Straits of Belle Isle. I send answer by the last vessel from the coast. . . . Our Heavenly Father has opened out a work for us here, most thrilling in interest to us who are engaged in it, and above all has allowed us to see fruit in the winning of souls for his kingdom on this dreary shore.

Now about the lad. Thank God, he is better. We had to operate on him again at Indian Harbour and keep the little fellow for some days in a hot bath with antiseptics, for we were afraid he was going to die from pent-up matter. But we managed to borrow a huge iron pot, used for baking nets, and kept up a lot of hot water and kept him under it for many hours at a time. The poor little fellow was so patient and it did him worlds of good, for after it he always rested well. It eased him also of a nasty cough which used to wrack him. On Oct. 20 we took all our patients and all necessary gear from Indian Harbour to Burnt Wood Cove, near Rigolette, in Hamilton Inlet, where we have fitted up a small house for a hospital. My colleague, Dr. Robinson, is living on the Hudson's Bay Company post, and the little building close by is in charge of a very nice, clean Eskimo (Manasseh) and his wife. We have now three Eskimos in-patients there, Benjamin, Salomon (with a badly broken arm, pierced by a bullet—we fear we may not save it)—and Pomiuk.

I was dreadfully sad to say good-by to them. Pomiuk was very happy, among nice Christian people, talking his own tongue, well cared for and fed, the doctor seeing him at least once a day. He knows enough now, I think, about his Saviour to be baptized. Once or twice on the *Sir Donald*, when he felt better and I was getting him to sleep, he said some prayers of his own accord. A Moravian brother, who got stranded with us at Rigolette in the fall and must stay there until the ice makes and allows him to drive back to Hopedale with dogs, has undertaken to instruct him further, so that before he leaves, if possible, the child will be baptized and receive a new name. The boy will be glad to hear from you, and I am leaving him a letter about your letter to go down the coast by the first dog and mail.

Joe Lucy I saw at Ailik. Yes, he is a good man. Thank God, among the humble dwellers on the coast Christ has now some devoted servants, true as steel, some you would love deeply. . . . I wish it had been in my power to take others, but I could not; my hands were too full and my cabins all occupied. But if you had seen this poor boy as I did, in filth and vermin, covered over with congealed mutton, you would praise God for being allowed to help one. Dr. Robinson goes specially to the North this winter. We have arranged for fast dog-teams all along the coast. I have to go and lecture this winter in Canada to raise means to keep the work going, but each year since I began three years ago I promised myself to stay all the year round, and next year I hope to do so. . . .

Yours in his service, W. T. GRENFELL.



. . . No news from Pomiuk since I wrote you. I shall get some by first dog-mail, but that won't be till next May. . . . Mr. Schmidt, a Moravian missionary, gave the boy a concertina and he used to love to follow the hymns as we sang. I never saw a boy quicker at playing from the ear. (All Eskimos are musical.) He manages "Jesus, lover of my soul," and others, but especially "Over Jordan" from the *Christian Choir*. He just loved that and I had it in Eskimo, translated by Mr. Schmidt. The chorus goes:

Takpanéle, takpanéle, Up in heaven, up in heaven,  
Merngotorvikanglik There will be no sorrow there,  
Siorniorvikarane Takpanéle, takpanéle, There will be no parting there,  
Tillorik pagut illa Up in heaven, up in heaven,  
Sorairata. We shall be happy together there,  
For ever.

You ask about Pomiuk's keep. Be assured he won't be allowed to want. . . . Several churches have taken a cot to endow in one of the mission hospitals. Your church might like to have a cot in Indian Harbor hospital and call it by some name. The mission is sectarian. It so happens that the doctor at that hospital these last two years is a Congregationalist—Dr. Willway.

I have more letters but no more room. Yes, our Corner church will take one cot, and perhaps call it the Corner Cot! I have already received about twenty-five dollars, and I know others will want the privilege of helping that dear boy, whom God has so loved as to seek out and to save on that wild and desolate coast. The picture was taken by Dr. Grenfell as the boy lay on deck with the polar bear skin over him. I will have the same photograph put on a receipt and send it to any contributor who incloses a stamp. If any of the children are stamp collectors, I will add Newfoundland stamps which have come in my correspondence—let them tell what ones they have now. I wrote Pomiuk a letter and sent it to Quebec to go by the komatik-mail. I hope he will get it next spring. May God spare his life and give him a happy winter!

Mr. Martin

### CORNER SCRAP-BOOK.

**The Dog-teams of the North.** Dr. Willway of the Deep Sea Mission gives in the London magazine of the society the narrative of his last winter's trip of "twelve hundred miles on the Labrador with komatik and dogs":

We left Cartwright for Rigolette behind a splendid team of fourteen dogs. This was my first experience with an Eskimo driver. It was exceedingly interesting to watch the manner of his driving. Sitting in front, with a twenty to thirty-foot whip beside him, he is constantly talking to the dogs as they trot along, seldom urging them beyond a trot unless we strike exceptionally good going. Every dog knows his voice and he knows the name of each, calling to one and another as occasion may require. I may say that each dog has a separate trace, connected with a light skin harness. Each trace is of different length, so the dogs can on occasion trail one behind the other, or, where the ground is open, spread out like a fan. . . . You see that slack trace? Listen as Adam hurls whole volumes of Eskimo objugations at the offender; but the dog is obstinate, so Adam uncoils the whip and, either getting off or sitting well forward and hauling in some of the trace, he brings his hand forward with a quick half turn of the wrist. Crack! That dog must have thought an earthquake struck him by the way he jumped. Now the whip is coiled up again and the dog is careful to keep his trace well strained. With a good team such as ours, the whip is seldom needed, unless the dogs fail to fight—a performance they are remarkably fond of, fully justifying Dr. Watts's opinion of canine character. The whip is made of strips of tough sealskin, sewn together and tapering from the butt to the lash; finally, the butt is lashed firmly to a stout handle of wood, some eight or ten inches long. . . . I did manage to hit a dog once and think I was as surprised as the dog was!

And now I have another letter from Dr. Grenfell, who has arrived at Halifax, on his way to England via New York.

**How the Dogs Plow.** Dr. Grenfell's report in the same magazine describes his visit, last July, to the Hudson's Bay post at Northwest River, far up Melville Bay, so far in the interior as to have a short but civilized summer:

A steamer seldom, if ever, comes up to this place, and our arrival was an important event. Soon we were ashore, looking at the gardens and houses. There were plenty of potatoes, rhubarb and turnips, while mignonette, chrysanthemums, sunflowers and other familiar plants were growing in the sun. The temperature in the vessel was seventy degrees in the shade at midday. Mr. Cotter, the agent, had manfully attempted to plow his preserves, employing the dogs tied in with seal-skin traces for that purpose. One man had to march solemnly in front dragging a seal's flipper to entice the dogs, while another had to shove and guide the plow.

**Why Not Use Reindeer?** Dr. Grenfell strongly favors a substitute for the dogs:

It does seem a thousand pities the horrible dogs are not discarded in favor of domesticated deer. Sir John Schutz, Governor of Winnipeg, is making strenuous efforts to introduce their use in sleighs. He writes that a herd of two hundred kept in the State have increased in captivity to three hundred, and are to be parceled out in lots of about twenty for experimental purposes. The dirt, the smell, the danger, the noise, and the great difficulty of feeding the dogs would all be obviated. These deer are clean, sweet, gentle, quiet, feeding on the universally distributed moss, and, being larger and stronger, could travel much farther in a day. Also settlers would then be able to grow vegetables and keep sheep or hens, which now can only be done where the dogs permit.

**The Experiment in Alaska.** The Governor of Alaska reports that there are nine hundred domesticated reindeer in that territory in successful use. At the last meeting of the American Missionary Association, Mr. Lopp, missionary from Cape Prince of Wales, said in his address:

In addition to training these Eskimos to read and write, we are now training a few of them to herd the domestic reindeer which have been introduced from Siberia through the general agent of education, Dr. Sheldon Jackson. In the fall of 1894 the Government gave our mission 100 reindeer, and five of our school boys have herded those reindeer during the last year and they have been very successful. The herd now numbers 171, and the boys think a great deal of the deer and are hoping that the herd will increase.

What a royal team Santa Claus must have to drive on Christmas Eve in that country!

L. H. M.

#### Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGEMAN.

**Topic, Jc<sup>1</sup>, 19-25. Secrets of Strong Lives.**  
**Luke 7: 19-28.**

"What is the secret of your life?" asked some one once of Charles Kingsley. "Tell me that I may make mine noble also." His only reply was, "I had a friend." Who that friend was is perfectly plain to the reader of the delightful biography of the noble English preacher and writer, and Kingsley was not the only man in public life who was able to do his work far better because of another life that stood close to his. Indeed, the first secret of a strong life is dependence upon a stronger. Go back to the first century of this era and who of all its prominent figures impresses us as on the whole the strongest man of his time? Undoubtedly the apostle Paul. But behind Paul was Christ, and back even of the strong Son of God was God himself.

Human friendship is a mighty tonic to those who have entered at all into the richness of the experience, and he is to be pitied who has not some one to whom to go when oppressed with a sense of weakness and ignorance. But the ground of all human friendship is the divine life, and we should not receive much of enduring value from those whom we love unless they were being replenished by a source higher than themselves.

But it is almost equally necessary, also, to ally ourselves with weaker lives than ours. We do not become healthy and vigorous in

body if we eat but do not exercise, and we shall never become spiritual giants if our lot is cast altogether with those who are truer and nobler than ourselves. That is one reason why there are so many weak and helpless and needy persons in the world. We, who may count ourselves strong, need them as much as they need us. Think how a little baby coming into a home brings out unknown strength and hitherto hidden beauty of character in the mother who broods over it. Remember how a crippled child, introduced into a circle of romping, thoughtless school children, becomes sometimes a blessing to them as they take it under their protection. It would be a hard, rough world if there were not some delicate flowers to need careful tending, some bruised and broken lives that need to be enfolded in strong, protecting arms. Perhaps, from one point of view, it is the sickness and feebleness and need that are rife in the world today that keeps it from going back into barbarism and from having its heart eaten out by selfish luxury.

These two simple suggestions then are offered: Ally your life with some one stronger, with the strongest, even with the Christ of God, then tie it to somebody weaker. Grow strong by communion with God and by service of your fellowmen.

*Parallel verses:* 1 Sam. 18: 1; Ps. 121: 1; Matt. 25: 35; John 4: 32; Col. 1: 11; 2 Peter 1: 4.

#### CHRISTIAN ENDEAVOR NOTES.

The support of a baby in a foundling asylum until he shall be adopted has been assumed by a junior society in St. Louis.

Twenty-five Italians from a Boston mission visited a Chelsea society and took charge of the meeting in their own language. A society will probably be organized in the mission.

A souvenir representing a lily, bearing the name and station of a missionary and a fact connected with his work, was given each member at a missionary social of a junior society in Washington, D. C.

A Philadelphia society, with a membership of 215, has an average attendance of 500 at its meetings.—In the First Church, Snohomish, Wn., the pastor has formed a prayer circle made up of members of the World's Christian Endeavor Prayer Chain.

Two evangelists have been secured by Montana societies to carry on meetings in the leading towns of the State in co-operation with the pastors and societies.—New Mexico, now has a prisoners' society in the penitentiary at Santa Fé. It started with twelve active and six associate members.

A ministerial educational fund has been started by the Texassocieties among the Disciples. During the past year \$1,500 was pledged for the purpose, and seventeen young men have thus been assisted in studying for the ministry. As the money is paid out in loans the amount bids fair to grow from year to year.

A Wisconsin society has a committee of one, whose especial work it is to give cheer and help to the old people at the church services and in their homes.—Fort Wingate, New Mexico, where there have been no religious services on Sunday, now has Christian Endeavor meetings attended by fifty of the soldiers.

Among the Friends the Endeavorers number about one-fifth of the entire membership of the denomination. During the past year those in California and Ohio gave for missions \$1 each, on the average, and those in Canada \$1.50, while fifteen that are now engaged in foreign work are partly or wholly supported by those remaining at home.

At Carr's Lane Chapel, Birmingham, Eng., in order to assist the Sunday school committee in looking up absences, the residence of each active member of the society is marked on a large map of the city and any case to be investigated is assigned to some member that lives near, thus insuring the greatest economy of time.

The prisoners in the Pittsfield jail were so interested in the meetings held there during the Massachusetts convention that they have asked for others of a like nature, and the local union has appointed an evangelistic committee which arranges for a monthly service. The good citizenship committee of the union undertakes to look after the prisoners after they are discharged, a work that the county commissioners of Berkshire County have suggested that the Endeavorers should take up.

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## The Sunday School

LESSON FOR JAN. 19. *Luke 3: 15-22.*

### THE MINISTRY OF JOHN THE BAPTIST.

BY REV. A. E. DUNNING, D. D.

From the Mount of Olives one may look down on the Dead Sea and the plain to the north of it. The descent, over barren hills, is nearly 4,000 feet. To the east of the valley is a green, serpentine line which marks the course of the Jordan. On the west side, nearest to Jerusalem, in John's time stood Jericho, with Herod's splendid summer palace. The journey from Jerusalem to Jericho can be made in five hours.

That wide plain was the scene of John's preaching. A considerable part of it was then occupied by groves of olives and palms, in the midst of which were villas. Now it is barren, sandy, desolate, dotted with thorn bushes. Green thickets line the river banks, with poplar and tamarisk trees. On the higher land grass grows among the stones, which dries when the rains have ceased. When it is set on fire, scorpions and vipers crawl down to hide themselves in the thickets by the river.

John began to preach unheralded. But he proclaimed that the wrath of God was coming on the Jewish nation for its sins, and soon all classes, startled and interested, began to come and hear him. He preached repentance, declaring that that only would save the nation from destruction. He told them that their one hope lay in their experiencing such sorrow for sin as would lead them to renounce it and lead righteous lives. Pharisees and Sadducees came down from Jerusalem, the one class interested in their theological disputes, the other in holding on to their religious and political offices. John pointed to the vipers wriggling down to the Jordan, fleeing from the burning grass, and said to these wrangling Jews, "Ye offspring of vipers, who warned you to flee from the wrath to come?" But they came; and he told them they could not rely on their inheritance as Jews to save them, but must themselves bring forth in their lives fruits worthy of repentance. Tax gatherers, soldiers and others came, all asking what they should do to show their repentance. He advised them to help those more needy than themselves, to be honest, to be courteous and kind in their treatment of others and to be content with their wages.

But the people were not satisfied with this preaching, nor was John either. He told them that neither his baptism nor his teaching would accomplish the reformation that would save the nation; but that, besides all that he said and did, he was preparing the way for another messenger who would establish among them the new kingdom which he declared was at hand. They wondered if John was not the promised Messiah. He told them frankly that he was not, but that the Messiah, or Christ, was soon coming, was already among them, though he did not know him yet. He declared that while his baptism was with water, the coming One would baptize them with the Holy Spirit and with fire. The symbol which John used to signify cleansing from sin dwindled into insignificance beside the fire of holy love which would consume sin and fill the obedient life of the believer with a new spirit from God.

John announced also that the coming One would choose his followers according to their character. The world was to be his threshing floor. He would bring a winnowing fan in his hand—his power of discerning and his authority for selecting good characters from bad, the truly repentant from the hypocrites, according to the tests which John had already applied in his preaching. All men are wheat or chaff. The Christ knows the wheat and will garner it. He knows the chaff and will destroy it.

This, then, was the summary of the great herald's ministry. It rectified men's mistakes. It pointed out their sins. It summoned them to repentance and showed how repentance was wrought by deeds. It called on men to make public declaration of repentance by presenting themselves for baptism, and it promised to them the speedy advent of the Christ who would test their repentance, and, if it proved genuine, would give them a new life and admit them into his new kingdom; while those who did not repent, or whose repentance proved false, he would destroy. This preparatory gospel has been rounded out by Christ's life and teaching and death and resurrection and ascension—the gospel in its fullness which we are called to preach.

The purpose of John's preaching was to introduce Christ to his nation, and the manner of John's disappearance from life, though it occurred some time later, Luke here states in a single sentence. The consummation of John's career is presented in the baptism of Jesus.

The tidings of the stirring words spoken near the Jordan spread far and wide through Palestine. They were discussed in shops and homes, on the streets and in the synagogues. They roused young Jews to new hopes, and to learn more of the wonderful preacher who many thought might be the Christ. The tidings reached Nazareth and, probably with a company of young men, the carpenter Jesus threw aside his tools, made his way over the hills and down to the Jordan valley. How he was moved by the preacher, by the sense of sin that filled the multitude and by the hope that kindled in them as they were baptized to enter the new society which had been announced to them, cannot be known. Not because of his sin did Jesus determine to accept this symbolic cleansing, for he was sinless, but because he would enter, with his nation, into the new era which he came to establish. So he, too, with the others, came to the prophet to be baptized. They were cousins. Whether or not they had ever met before is not stated. But the recognition was instant and complete. Spirit met spirit, and the last prophet of the old dispensation knew that his successor, the first prophet of the new, was before him. It was by the command of Jesus that John baptized him, and the two men, in that supreme crisis in the life of one of them, in that crisis in the history of the world, had testimony as clear to their exalted minds as could be given to the senses of vision and hearing that the God of Israel was calling the young carpenter of Nazareth to the mission which prophets had foretold, not only to the nation, but to the world. They heard a voice in the skies proclaiming Jesus as the Son of God. They saw a halo, in form like a dove, descend and brood over the young man's head. The kingdom prophesied had received its king. The new era had begun. By an unmistakable call Jesus was summoned to his great mission, and a new life opened to him.

The baptism in the Jordan was the gateway through which he was ushered into his public work. From that hour he appears to be impelled by the Holy Spirit to the mighty deeds and thrilling words which have wrought such supreme changes among men. He went into the wilderness impelled by the Holy Spirit [chap. 4: 1]. He returned from the wilderness to teach men in the power of the Spirit [chap. 4: 14, 15]. He wrought miracles by the power of the Spirit [Matt. 12: 28]. He bestowed on his disciples, after his resurrection, the Holy Spirit, and bade them wait for the baptism of the Spirit, and said that the Spirit should remain with his disciples forever.

So the ministry begun that day is continued by us, the power being given to us in measure which was given to him without measure; and it will go on with increasing triumphs till the world shall have been conquered to himself.

## THE CHURCH PRAYER MEETING.

*Topic, Jan. 12-18. Expecting Results from Prayer. Jer. 29: 11-13; Luke 11: 5-13. What conditions does God require? Why may we claim his promises? What does God most delight to give?*

(See prayer meeting editorial.)

## PROGRESS OF THE KINGDOM.

### THE UNKNOWN FUTURE.

At the threshold of 1896 we find any attempt to forecast the progress of the kingdom in missionary lands introduces us into such a maze of contemporaneous events that we are appalled before the social and political problems with which the cause of missions is inseparably involved. In Turkey, it is almost needless to say, the situation is critical in the extreme, the only ray of light in the darkness of crime and suffering being the faith and heroism of our missionaries and their loyal adherents. Only less uncertain is the position of Christianity in China, which has seen such brutal massacres of missionaries during the past year, to which Rev. Henry Kingman referred in our issue last week, and in Madagascar under its new rulers; while in self-confident Japan the religious problem is still far from its solution. South America is in its usual state of unrest and cannot hope for relief of its spiritual destination until a more liberal and enlightened spirit takes possession of its governments. Since the war has ended the prospect for missions in Korea has been brightening and new centers are being occupied by the small force of workers on the ground, while even in Tibet the outlook is more cheering as negotiations between Great Britain and Tibet give hope for an open door in the near future. In Uganda, now under British control, Christian instruction and preaching are demanded with increasing eagerness, and Siam offers an unusually favorable field for evangelistic work.

Missionary enterprise in the homeland is not without serious perplexities and uncertainties, but the mission boards are trying to hold their own, though lacking sufficient support from the churches. In this rapid survey perhaps we have dwelt too much upon the dim uncertainties of the situation. There are many other signs of the times which confirm us in the belief that the missionary outlook, however dark and lowering the clouds may appear in the immediate horizon, is bright—bright as the promises of God. It is well now and then to have the broad facts of the status of Protestant foreign missions placed before us, and now we are able to turn for our encouragement to a missionary plant embracing throughout the world 5,035 stations, 17,813 out-stations, with 11,574 missionaries, 70,033 native laborers and 1,157,668 communicants, at a total cost of \$14,441,807.

### SHEATS LAW NOT ENFORCED.

Our readers will recall the decision of the A. M. A. to test the constitutionality of the Sheats act by continuing the instruction of white and colored youth in the normal school at Orange Park, Fla. At latest accounts, however, no arrests had been made. The principal of the institution writes that he understands there is no money to carry on the case and it will probably have to wait until the April term. The county sheriff called on him to make some inquiries, which he did politely and respectfully, assuring Mr. Rowlee that if compelled to serve papers of arrest it should be done in a gentlemanly manner. It is currently reported that the legislature made no appropriation to enforce the act and that Mr. Sheats has given out word that he has done all he could in the case and must now lay further responsibility upon the local county authorities. It is also said, however, that the new law is not popular with the people of eastern Florida, and it is not improbable that funds will not be forthcoming to prosecute a suit against the school.

Rev. J. W. Harding, formerly of Long-

meadow, Mass., now in Florida, in a long letter to *The Springfield Republican*, describes interestingly a recent visit to the Orange Park School. He says: "On entering the main assembly-room there is everything to impress one not only with the high standard of the teaching, but with the exemplary order and good behavior of the pupils. The colored pupils sit apart from the white, there being only nine of the latter. Several who attended last year have been kept out because of the Sheats Law, but not from any dissatisfaction with the school on the part of their parents." One or two Northerners, however, are strongly opposed to the school, one of them being a Massachusetts man who is in close communication with Mr. Sheats and whom the A. M. A. authorities have reason to know is acting as a general spy over the institution.

The correspondent of *The Republican*, after showing that the normal scope of the Orange Park School makes it very helpful to the superintendent of public education in providing competent Negro teachers, calls attention to the illogical position of Mr. Sheats in his recent biennial report. In this document he says, respecting the summer schools or normal institutes: "In counties where the number of Negro teachers was too small to give them a separate institute, they were encouraged to attend the institutes for the whites and to occupy the part of the building assigned to them, which they cheerfully did at every place." When asked whether his bill, which explicitly forbids white and Negro youth being taught in the same building and by the same teachers, will put an end to this practice, he replies: "Nothing in the law will prevent in the future as in the past, all being done that we are able to do for the better preparation of colored teachers for their responsible position. Separate institutes and summer schools or mixed ones, as the circumstances may dictate, will be established as before. It is the mixing of minors in schools that we fight." Mr. Sheats should be informed that a large proportion of the Negro students in the Orange Park School are not minors and are preparing to become teachers.

#### PEN AND SCISSORS.

We welcome the American Board Almanac of Missions for 1896 as an old and valued friend. It is as attractively printed as ever and even more indispensable as a reference book, since its general missionary statistics are much fuller than last year.

We are sorry to learn that the Moravian Church reports a deficiency in the missionary treasury amounting to \$28,725. The causes are a falling off of income, mainly in the shape of legacies, and an increase in the expenditure of several fields. This is due largely to healthy growth and necessary extension in such fields in South and Central Africa and Dutch Guiana in South America.

A Pittsfield C. E. Society has originated a unique plan for a missionary meeting. The exercises were to be modeled after the proceedings of a court, in which twelve jurymen should consider the question which of three factors, evangelistic, medical missions or the printing press, accomplished the best results in India. A judge was to preside and each factor to be represented by two lawyers. Here is a suggestion worth noting.

After five years of arduous missionary toil in Uganda Rev. G. K. Baskerville and Mr. G. L. Pilkington have been warmly welcomed by the Church Missionary Society on their return to England. The missionaries report that Uganda is perfectly quiet and peaceful, with no sign of trouble in any part of the country. Statements of the most gratifying kind were given of the eagerness of the natives both to receive and also to carry the message of the gospel to neighboring tribes.

In a letter from Aniwa, New Hebrides, published in an English journal, Dr. Paton says: "You will be glad to hear that the savage-looking chief who said, 'Me die for mission-

ary: me too much like a missionary teach a me,' now has a missionary. I gave \$2,500 from my book to pay the passage of himself and wife and give him an outfit. He is an able young medical man who also took the course of study for the ministry and, with an assistant, is now organizing a hospital on his island and has already accomplished wonderful results there. I think he has seven teachers out at different hamlets, and thirty-seven villages have placed themselves under Christian instruction." Dr. Paton says an urgent demand for missionaries and teachers continues to come from many points. A new mission vessel, with steam auxiliary power, for work among the islands, is now being built in Scotland.

**Baptist Union in Financial Straits.** The Baptist mission boards are confronted with as serious financial problems as are their Congregational brethren. Two years ago the Baptist Missionary Union reported a debt of \$203,595, the result of the hard times. Immense reductions in expenses were accordingly made, the appropriations of last year being \$109,000 less than those of the previous twelve months. Nevertheless, the union was obliged to face last spring a debt of \$189,966. This called for still greater retrenchments which, however, have not accomplished the desired effect, as the union finds itself still threatened with a large debt at the end of the present year. Instead of the hoped-for increase in the receipts of the churches, their donations during eight months have fallen off to the extent of \$21,738. Estimating the receipts from legacies and other sources for the remainder of the year the same as last year, together with a continued reduction in donations from the churches, it is feared the union will have a deficiency of \$221,995 by March 31, 1896, the close of its financial year.

#### CHARACTER IN LITERATURE.

In an address before the University of Wisconsin, President Adams affirmed that in literature, as in life, it is not great ability or great learning that succeeds, but great character. After illustrations drawn from the classics, he says of certain modern novels:

We love the beggar in the *Antiquary*, and we hate Doutonswivel, apart from all considerations of rank and learning, because the one, though he has to beg his herring and his hunch of bread, is all sweetness and is ready for all service, while the other, with all his learning, turns it only to his own selfish advantage. It would be a long journey to go through Scott's novels and put them all to the same test, but the result would everywhere be the same.

Is it too much to say that in the works of Dickens, of Thackeray and of George Eliot our interest is at all times led into admiration or aversion by the moral qualities rather than the intellectual powers of the various characters? Goodness and rightness must be rewarded, and badness and wrongness must be punished. You know in advance, as soon as a great character is developed, that in the end the author will somehow arrange so that it will be well with him. You know also that fate pursues villainy and sooner or later will overtakes it. Bill Sikes is too bad to live, and after running to the top of the house to escape his pursuers he ties a rope about the chimney and is putting the other end girdled into a noose beneath his arms to let himself down, when, on seeing the staring eyes of the girl he had murdered, he lost his balance, the noose caught him about the neck, he fell nearly to the ground, and "the chimney stood it bravely." Even George Eliot, after Maggie Tulliver had passed the night on the boat, could not satisfy the eternal requirements except by drowning her in the flood. The bishop's son, in *The Deemster*, repents of his hundred wrongs only after he has taken the life of his best friend; but the most bitter and prolonged repentance and the most abject penance are enough only to bring him for a single moment into the sight of the

promised land, without permitting him to enter.

But if crime and wrong must be punished, that steadfast devotion to right, against which the assaults of temptation beat in vain, must be rewarded. We do not see how Ralph Ray can break the toils that are thrown around him. He does not try to break them, for, though innocent, he can do so only by throwing suspicion on the name of his dead father. He refuses to lie by pleading "guilty," or to throw an implication upon the name of his father by pleading "not guilty." He persists in silence and comes upon the gallows. You feel that it would be an unpardonable violence to every moral sense to bring a man with such a life to an ignominious death. Of course the needed bit of information comes just in time to restore him to life and the happiness he so richly deserves.

It is in this way that the creators of literature who feed our souls and solace our weary hours pay tribute to the ever present sense of right and wrong. Everywhere they recognize the pre-eminence, the predominance of character in life.

#### UNINTELLIGENT ZEAL.

There is a deal of wisdom in a recent saying of Dean Paget of Oxford:

If men take pains about two things they are not likely to go far wrong. The first is to try patiently and reverently to understand, so far as they can, the life, the troubles, the aspirations, the forces of the age in which they live; the second is to maintain steadily their own communion with God, their realization of his presence, their attention to the disclosures of his will, their expectation of his judgment.

It takes thought and time and study and self-discipline to understand one's own day at all; but such understanding is necessary to the discernment and doing of one's work, to resisting or advancing rightly. We may have, perhaps, at times to resist uncompromisingly; only let it not be unappreciatively. For the wisdom or unwisdom of our policy may count for less in the long run than the justice and charity with which we chose and held it. It is the carelessness of antagonism, not its resoluteness, that provokes men to resentment and vehemence; and unintelligent despondency may do as little good as unintelligent zeal.

#### MOHAMMEDAN FANATICISM.

To those who have never been in Turkish dominions it is almost impossible to give an adequate idea of the extent of religious fanaticism which affects all local relations and finds expression in all business and social life. Dr. G. R. Leavitt, in the *Independent*, furnishes an illustration of the impression which this spirit of religious hatred makes on travelers. Dr. Leavitt, a member of *The Congregationalist's* Oriental party, thus describes one of their experiences in crossing the Anti-Lebanon range last April:

In the mountains a traveler is only safe with a guard of armed men. The journey across Anti-Lebanon is dangerous. Two weeks before a small party, with their dragoon, were robbed of everything valuable in their camp at a Druse village where they were resting at noon. Our party stopped at a large Druse village at the top of the mountain pass. Hermon, white with snow, lay just behind the steep hill on which the village was built. We were surrounded at once by the men of the town, fine-looking, bold, fierce men, all armed. They offered for sale knives and daggers. They drew them out of their brass sheaths, long, ugly, crooked blades. Within a month these men had assaulted a Maronite village and murdered from twenty to thirty of the inhabitants. A man in offering me a crooked dagger described in pantomime, most revoltingly vivid, how he had used it in this massacre. He showed how he plunged it into a man, and twisted and pulled it up and down and sideways, how the blood spurted, how the man fell and wallowed on the ground, and the agony of his dying, to the last gurgle in his throat. As he threw his head back and imitated the dying convolution, with a fierce gleam in his eyes he offered the knife again to me. And the circle of men and boys about him shouted in exultation, as if they saw the bloody scene re-enacted, and triumphed once more over the cross.

## Literature

## BOOK REVIEWS.

## RENAN'S HISTORY OF ISRAEL.

The ninth and tenth books of the late M. Renan's History of the People of Israel are issued in one volume. They cover the period of Jewish independence and that of the Roman rule over Judea. The rulers and their policies, the religious parties and their rivalries, the religious and philosophical literature and its authors, all are described in the picturesque style characteristic of the author, although there are fewer brilliant passages than in his other writings. The book is more a mere chronicle of facts than most of his productions, yet it does not lack interest. There is in it little of that attention to collateral details—the social life of the people, for instance—to which most historians give some space, and the main purpose of the work is adhered to rigidly and exclusively.

The story is told clearly and with scholarly impartiality. The point of view is that of the analytical critic, who dissects and combines his materials coldly and calmly but skillfully. One wishes that he had brought out more effectively the romance of the Maccabean struggle, for example. The subject of his principal enthusiasm is the striking and reprehensible career of Herod; and, by the way, he declares that Herod died before the birth of Christ, so that the story of the murder of the infants at Bethlehem is untrue!

The most interesting and important chapter is the concluding one, in which is summed up the substance of the whole ten books. It declares Christianity to be an evolution from Judaism and destined to give birth in the future to some new and different religion, probably Greek in general character, that is scientific, rational and without revelation. Yet there always will be evident a trace of Israel. He concedes that there is "much historic truth in the gospels" and exalts the nobility of the character of Jesus. But Jesus was not divine and belief in his resurrection was due to a hallucination, as was also the conversion of St. Paul!

This book and the whole history is of great interest as illustrating the methods and conclusions of a zealous example of one school of modern French criticism. But its results often are harder to be accepted than those which it rejects. It will not make much impression upon the world. [Roberts Bros. \$2.50.]

## CONSTANT'S NAPOLEON.

*The Private Life of Napoleon*, as found in the Memoirs of Constant, who was the emperor's first *valet de chambre*, has been before the public since 1830. At that time the publication made a decided sensation. Naturally the estimate of the great emperor's character made by so intimate an associate as his *valet*, and one who had so much to do with his private life, was of intense interest to the world, and there must have been still living a large number of people who remembered Napoleon personally. The interest in such a work at the present time is different, yet it is none the less real and great. Within a few years public attention has been fixed upon the emperor afresh. More interesting and careful studies of his character have been made than ever before, and the public is in a frame of

mind just now to appreciate the revelations of this reprint of Constant's manuscripts.

Its characteristic feature is that already suggested, and, so to speak, it reveals Napoleon's life from the inside. The author has made no pretense of veiling his master's faults and weaknesses, yet shows a warm admiration for the many great and noble qualities of his hero. All readers who care for European history, or for the biographies of great men, and all who value the pictures of life which have to do with everyday matters and with the hours in which men are natural and not on parade will prize this volume. The book has been published in a neat and handsome form, with an introduction from the pen of Imbert De St. Amand. [Charles Scribner's Sons. \$5.00.]

## STORIES.

One of the most popular books of the season, as indicated by certain investigations which have been made, is *Titus, a Comrade of the Cross* [David C. Cook Pub. Co. \$1.00] by Florence M. Kingsley. It was first published a year ago and the manuscript took a prize of one thousand dollars offered by the publishers of the book for the best descriptive narrative about Christ and his times. The story proved to be a great favorite last year, and with good reason. It holds its own this year in the public good will and this edition, which is simple yet tasteful and prettily illustrated, will add to popular interest in it.

It took us longer than usual to become interested in *The Years That the Locust Hath Eaten* [Macmillan & Co. \$1.25], by Annie E. Holdsworth, but in time the unusual power and pathos of the story secured their inevitable hold upon us. It is a remarkable book, a study of contrasted selfishness and self-forgetfulness in certain respects unique, and the atmosphere of sadness, which deepens into gloom as the story goes on, somehow after all does not veil the bright, hopeful features of the narrative or leave the reader depressed. It is a story of common people in common scenes and yet the people are anything but common and the common scenes have their comedy and tragedy as truly as any drama ever performed to order. Many will not like the book; those who do like it will rank it very high.

*The Master Mosaic Workers* [Little, Brown & Co. \$1.50] is from the pen of George Sand and has been translated by Charlotte C. Johnston. It is a sketch of Venetian life in the time of Titian and Tintoretto. The author has displayed her characteristic and remarkable skill in this study of the early mosaic workers, describing their individual characteristics, their rivalries and the features of the time in which they lived.

As a historical sketch the book is worthy of sincere respect and warm praise, and, as a mere novel, although oddly enough only one or two women are mentioned, and those in the most subordinate and indirect manner, it is above the average. Of course, the peculiar features of the author's literary style, which have helped to win for her her conceded pre-eminence in literature, are clearly perceptible in these pages and the book must be, as it deserves to be, a real favorite.

*Frederick* [Macmillan & Co. \$1.25], by L. B. Walford, surprises the reader agreeably by the manner in which its unpretending and, at first, somewhat unpromising plot develops interest even to the point of

moderate excitement. It is a sweet and wholesome story of English rural life and the only flaw is the villainy of the villain, who is rather too stagey for his surroundings. Mrs. Walford's many accustomed readers will receive this new book of hers with genuine satisfaction.

Messrs. Lamson, Wolfe & Co. have brought out a new and very pretty edition, in the modern reproduction of the antique style, of Dr. Edward Everett Hale's famous little story, *My Double and How He Undid Me* [75 cents]. The genial humor of the narrative and the practical pith which it contains deserve being helped on to immortality thus, and this edition cannot fail to be a success, as it deserves to be.

A very different kind of a book, yet in its way almost as interesting, is *The Black Lamb* [J. B. Lippincott. \$1.25], by Anna R. Brown. It is a New York story, chiefly about young Americans, although certain Englishmen are prominent and there is a blending of dash and adventure; and business and journalism receive a tinge of theosophic and, in a way, fascinating interest, and the narrative, if not always as probable as it might be, never veers so far away from probability as to disturb the trained reader, and certainly is fresh and forceful. The strength of the book lies chiefly in its portraiture of character and these are very well done.

## BIOGRAPHICAL.

Mrs. B. M. Sherman has translated a work by Albert Pulitzer called *The Romance of Prince Eugene* [Dodd, Mead & Co. \$5.00]. It bears the sub-title An Idyl of the Time of Napoleon First. Mr. Pulitzer, although undertaking to write a romance, found it necessary to write a history, and, in spite of his protestations that his work is a love story and not a biography, the reader will find the historical element more conspicuous. Nevertheless, the romantic element is prominent, and the hero and heroine are most attractive personalities. Prince Eugene himself, the son of the Empress Josephine, certainly had a brilliant and an honorable career, and his wife, the Princess Augusta of Bavaria, was worthy of him and they were exceptionally happy in their mutual union and for the most part in the circumstances of their life. Mr. Pulitzer has marshaled the thrilling facts in their career with sympathetic fervor and also with much literary finish and style, and the two volumes form a charming work. There are a few illustrations and one finds in these pages one of the most charming of the many pictures which have been drawn having for their subject the Napoleonic period of history.

Thomas Hughes has been one of the best known of Englishmen to Americans ever since he was a young man and wrote *School Days* at Rugby, and the American interest in his volume, *Vacation Rambles* [Macmillan & Co. \$1.75], will be gratifying to him, we have no doubt. He has been something of a globe trotter, having traversed various parts of Europe and having made two visits to this country. His custom has been to write home once or twice a month and his letters have been preserved, and now have been edited and issued in a book. His famous lecture, "John to Jonathan," delivered in Boston, Oct. 11, 1870, forms the concluding chapter. Mr. Hughes is a keen observer and a lively narrator, and throughout his pages the same homely, practical common sense and sympathy with others

appears which characterized his famous juvenile volume so strongly. His various wanderings in this country are especially interesting to Americans and his account of the attempt to found a colony in Rugby, Tenn., is interesting. The book makes no pretension to preaching but is throughout so manly and wholesome in its sympathy with true religion that the reader will get great benefit from it in more than one way.

It is high time that full justice was done to the achievements of Marcus Whitman, and here is another book describing his noble and permanently useful work in the Northwest. It is *The Story of Marcus Whitman* [Pres. Board of Pub. & S. S. Work. \$1.00] by Rev. J. G. Craighead, D.D. It tells the familiar story of the career of Whitman and the saving of the Northwest in a short but effective fashion, and brings out well the value of his special missionary endeavors.

#### MISCELLANEOUS.

Prof. John Bascomb has entitled his latest book *Social Theory* [T. Y. Crowell & Co. \$1.75]. It is a grouping of social facts and principles, a study of sociology. The author excels in definition and in the clear marshaling of facts which he has gathered bearing upon the successive topics which his orderly plan enumerates. This is not a book to be read through connectedly so much as to be studied and referred to, nevertheless it is a continuous treatise and its outline indicates a definite and natural progress of thought. In the first part customs are considered as factors in sociology, customs civic, religious, miscellaneous; then economics are treated similarly, then civics, then ethics and finally religion. Naturally in the course of this discussion a large number of collateral topics are suggested and are touched upon briefly. There is not space in a book of this size for an elaborate discussion of sub-heads, but such matters as the political rights of women, the relation of politics and church, divorce, religious conditions, the service and the evils of the press, single tax, hours of labor, profit sharing, sound currency, pauperism, etc., are brought up, considered and then dismissed, in each case the reader having been given in terse and compact form the results of long study and reflection on the part of the author. The book is useful, therefore, as a source of suggestion and as a reference book and also is adapted to use as a text-book.

One seldom comes across a more thoughtful and rewarding treatise than *Anarchy and Government* [T. Y. Crowell & Co. 75 cents], an inquiry in fundamental politics by W. M. Salter. The author takes the term anarchy in its strictly literal sense, meaning the mere absence of government and not an opposition to established government. He goes below the surface of the subject and brings out with unusual skill the possibilities of an anarchical state of things and of a definite government. He shows that anarchy in this sense of the term has much which is admirable and desirable about it, much more than many people probably will realize until they think about it. Many current topics are touched upon with shrewd sense and pertinence, yet the author is chary of declaring too many conclusions. The book deserves to be read and thought over and is a plea for nationalization to a considerable extent. There is nothing in it to which the most loyal friend

of good order and morality can object. It is a book which, unlike many, makes a real contribution to the reader's wisdom on its subject.

Mr. F. J. Stimson delivered four lectures last July at the Plymouth School of Ethics. They have been reprinted in a little volume bearing the title *Labor in Its Relation to Law* [Charles Scribner's Sons. 75 cents]. They outline the history of the laws of labor, they describe the employer's contract and comment upon it, they discuss strikes and boycotts and they offer a forecast of the future. They consist largely of a careful and discriminating summary of legislation and of the legitimate inferences and results of legislation. They also go into the reasons of the thing and deal with the subject in a thoroughly sensible, candid and kindly spirit which both laborer and employer must appreciate. We understand the book to be a prelude to a more elaborate discussion of the same central theme by Mr. Stimson, which will appear in due time.

Probably Mr. H. S. Olcott, the author of *Old Diary Leaves* [G. P. Putnam's Sons \$2.00], in which he undertakes to tell the true story of the Theosophical Society, will be surprised if he ever realizes what sort of an impression his chapters make upon the mind of an unprejudiced reader of ordinary intelligence. If anything could convince one of the dreary emptiness of theosophy and the conspicuous worthlessness of the claims which have been made in behalf of its prophets it would be the account of it here given by its high priest. Any system of belief must be a failure which does not inspire its prophets to attain to a higher level of intellectual and spiritual attainment than that here reached; and when one founder of the society plainly reveals his conviction of the constitutional selfishness of the other and frankly portrays her as a coarse, vulgar and frequently profane woman, and when the only justification of the claim to the supernatural seems to be the asserted performance of inexplicable acts, and when it is recalled that apparently trustworthy investigators have declared that they have discovered the mechanical means by which Madame Blavatsky and her associates accomplished many of their seemingly miraculous performances, it is not strange that confidence in theosophy and its representatives should be denied. This narrative, which is exceedingly long and tedious, would do much to kill public interest in theosophy, but such a dull and pointless book is not likely to be widely read. However, theosophy can be trusted to dispose of itself in due time.

Mr. J. R. Spears has been a newspaper correspondent for some time, and as a reporter of *The New York Sun* he visited the coast of Terra del Fuego and Patagonia in 1894. His various letters to the *Sun* have been edited and now make a graphic narrative, *The Gold Diggings of Cape Horn* [G. P. Putnam's Sons. \$1.50]. The region described is not as completely out of the world as it used to be only a few years ago, but is rapidly becoming familiar and is being tintured by the influences of civilization. Mr. Spears made a thorough personal investigation of the various settlements and his book contains much valuable information about mining, agriculture, cattle raising, fishing and the various peoples, native or immigrant, who there dwell. It is in a newspaper style and it does not

profess to be anything else than newspaper work put together, but it is good work of its kind and the kind is not to be despised.

The chief criticism which we feel disposed to make probably will not impress Mr. Spears very much because ours is a religious journal, but, unless we are much mistaken, it is likely to be made also by the fairest and most careful secular reader. It is this. Mr. Spears, without actually condemning Christianity, takes frequent opportunity to intimate that it is of small value and importance, that missionaries are deceivers or else incapable, and that where a man attempts to do anything from an avowedly Christian motive he is open to suspicion as an impostor. We thoroughly endorse any one's disgust at nominal, which is not also real, Christianity, but a man who can insinuate that Rev. Titus Coan retired from a missionary field because its hardships were too formidable shows himself to be not only unacquainted with that missionary's personal career, but also ignorant of the history of missions in general. Moreover, the allusions which the author makes to the gambling houses and the drinking places of the region visited, which are much more sympathetic than his pages on the mission stations, certainly seem to throw some light, and not altogether a pleasant one, upon his attitude in the matter. It will be safe at least for the reader, before assuming that his strictures on missionaries and their doings are correct, to take some pains to get at the missionaries' own side of the story.

It will be a long time before the world, especially that of New England, becomes weary of reading about Hawthorne, Emerson, Whittier and certain other more or less renowned and brilliant intellectual writers of the century, and Mr. F. P. Stearns in *Sketches from Concord and Appledore* [G. P. Putnam's Sons. \$2.00] has taken advantage of this public interest for a motive and of his personal knowledge of some of his subjects as a means of attaining more than the ordinary purpose of such a book. It is not mere literary history which is given here, nor is it only characterization. Both are blended, and Mr. Stearns does not hesitate to run athwart generally received notions in his views now and then. He hopes to restore to Wendell Phillips, for example, something of the fame which the waywardness of his later years caused him to lose. Whether this hope is to be realized it is difficult to say, but in any case Mr. Stearns's critique will be read with genuine attention and good will. His book is thoroughly entertaining and contains much of permanent value.

*The American Edition of the Laws and Principles of Whist* [Charles Scribner's Sons. \$1.50], by Cavendish, contains all the material of the latest English edition with the exception of one part in which honors are involved, which therefore would not be of much interest in this country where honors usually are disregarded. It is a well arranged and attractive treatise, in which one of the two or three leading experts in the game has supplied detailed information accompanied by ample illustration for the use of the beginner or student. Whether it is worth while to spend upon such a game the time necessary to master it in the modern sense may be a question. Still whatever is worth doing at all is worth doing well. It is a great temptation to many modern men and women to give too

much time and thought to the game of whist, but it is not necessary to go to excess in order to appreciate the usefulness and satisfaction of such a book as this.

*The Story of the Indians* [D. Appleton & Co. \$1.50] seems to be the first in a new series called the Story of the West series. It is by George B. Grinnell and tells of the Indian's amusements, manner of living and of getting a living, of his marriage, his religion, his wars, his industries, etc., and it is based upon the personal observations of the author himself. Among the many books which relate to the Indian this will be conceded to rank with the foremost in respect to the truthfulness of its portrayal of Indian character and life and its success in discussing their condition with fairness and good will. It does not go far, however, into the subject of their legal attitude to the rest of the nation, but contents itself with describing them as they are, and the resultant impression is different in some important respects from that which has been received by most of the public in the past. The book is a useful contribution toward correctness in understanding.

*The Secret of Mankind* [G. P. Putnam's Sons. \$2.00] is a daring and somewhat tedious performance by an author who has concealed his personality while, to the extent of about four hundred pages, he discourses in a metaphysical strain, during an imaginary journey after death to Mercury, about all sorts of topics, chiefly intellectual, moral and spiritual, and confers with many of the ancient worthies of history, gleaning grains of wisdom from each one and endeavoring, apparently in vain, to pose them in argument. When the narrative stops—although why it should stop where it does or anywhere else in particular is not obvious—the reader is supposed to have grasped the secret of mankind, but with nine out of ten and, probably with the other one also, it is more likely to have remained a secret. On the whole, the labor of extracting the kernel from this nut is greater than the possible fruit probably deserves.

The success of Mr. O. S. Marden's former volume, *Pushing to the Front*, seems to have prompted him to prepare another, called *Architects of Fate* [Houghton, Mifflin & Co. \$1.50]. Mr. Marden has a somewhat rare power of giving good advice for young people, young men especially, without becoming tame or tiresome. His pages abound in incident and anecdote and although there is nothing in them that has not been said a thousand times before, and said in very much the same way and for the same purpose, nevertheless there is in his pages the element of virile and attractive personality as well as a wise arrangement and a practical and cumulative force and interest which assures the success of his book. The portraits of more than two dozen heroes enliven the work.

Mr. Noah Brooks has added to the long list of guide-books a neat and compact little volume called *The Mediterranean Trip* [Charles Scribner's Sons. \$1.25]. It is a short guide to the principal points of interest on the coast of the Western Mediterranean and the Levant. It tells you about the Azores, Gibraltar, Algiers, Malta, Cairo, Jerusalem, Constantinople, etc., and is a compendium of desirable information about localities, national customs, the usages of travel, best hotels and other appropriate matters. It seems to be very well done and has some

good illustrations and four maps. It is not as complete in details as Baedeker but in its way it appears to cover more ground than any single volume of those famous guide-books.

Messrs. Macmillan & Co. have offered the public in *The Spectator in London* [\$2.00] one of the most tempting of the holiday books. It contains several dozen of essays by Addison and Steele, with admirably well conceived and well executed drawings by Ralph Cheever. The artist has caught the spirit of the time with wonderful success, and the work ordinarily is of surpassing merit. By a certain class of readers, and a large class, this book will be welcomed very heartily.

Mr. E. C. Gardner's *The House that Jill Built* [W. F. Adams Co. \$1.00] was published first three years ago and is now reissued in a becoming and inviting form. It is a capital manual on domestic architecture for the use of sensible people about to build and is the more acceptable because written as a narrative and a pleasant one. Those who purpose to construct their own homes sooner or later will do well to examine it.

The Library of Useful Stories has been enlarged by the addition of a little volume, *The Story of the Earth in Past Ages* [D. Appleton & Co. 40 cents], by Prof. H. G. Seeley. It contains the substance of what beginners need to know and considerable matter which maturer students will appreciate. It is illustrated freely.

*A Pocket History of the Presidents of the United States* [A. D. F. Randolph & Co. 25 cents] has been compiled by Thomas Rand and is a vest pocket or watch pocket edition, being about two inches square by less than a quarter of an inch thick. It contains the portrait of each president, with a short sketch of his life and a little other public information of value.

*Window and Parlor Gardening* [Charles Scribner's Sons. \$1.25], by N. Jonsson-Rose, tells its own story in its title. How to select and care for house plants is its subject and it deals with the theme in a plain and comprehensive manner. It is illustrated. The bound volume of the *Century Magazine* [\$3.00] from May to October, 1895, inclusive, is issued in the familiar, beautiful and sumptuous style and contains a mass of material which, however much it is appreciated from month to month, never is properly understood in its extent and its excellence until it has been gathered together in this form. Then one realizes what these publishers are supplying year by year.

Dr. Mary E. Greene, in her book, *Food Products of the World* [Hotel World. \$1.00], has gathered into a volume a series of magazine articles begun just after the World's Columbian Exposition and suggested in part by the exhibits there made. It has become in the author's hands a somewhat elaborate study of different varieties of food, their methods of cultivation, their value in nourishment and their practical adaptability to use in different conditions. The print is rather small but it is clear and the book is illustrated.—We also have received several calendars for the coming year. One is the *Phillips Brooks Calendar*, containing selections from his works for each week and surmounted by fine photographs of Trinity Church and of the bishop himself. Another is *Ye Olde and New Boston Calendar*, in which views of historic and

otherwise characteristic Boston buildings accompany the table of days for each month. They are both handsome and both come from D. W. Colbath & Co.—We also have the *American Board Almanac* for 1896 [10 cents] which has a large, effective and well arranged collection of missionary material.

#### NOTES.

—Numerous illustrations add considerably to the cost of books, but increase sales enough to more than compensate for the extra cost.

—The American Library Association is planning to hold its annual meeting in Europe in 1897, in the course of a foreign tour which is proposed.

—The library of the Leland Stanford University has a specially complete and fine collection of railroad books which includes about four thousand titles.

—Why do foreigners so often write in a tiny hand? *The Bookman* for January publishes a facsimile of Ibsen's writing which illustrates this quality of minuteness although it is larger than the hands of some other European men of mark.

—Five thousand copies of Ian Maclaren's *The Days of Auld Lang Syne* were spoken for in Edinburgh alone and a fortnight before the date of publication, and 30,000 copies were printed of the first English edition. Yet it is hardly a year since the author was unknown in literature.

—The announcements of stories by English writers in American publications during 1896 are hardly more numerous than those of stories by American authors in English magazines. Miss Wilkins, Prof. Brander Matthews, Bret Harte and Mr. Howells are cases in point.

—It is an odd fact that the English and American editions of one of the books of the current season, *Sir Quixote of the Moors*, end differently, the difference occurring in only a few lines, but sufficing to alter wholly the impression left upon the reader. Moreover, it is said that this difference was authorized.

#### BOOKS OF THE WEEK.

D. C. Heath & Co. Boston.

THE PRINCIPLES OF INTERNATIONAL LAW. By T. J. Lawrence, M. A., LL. D., pp. 645. \$3.00.  
DIE HOCHZEITREISE. By J. R. Benedict. Edited by Natalie Schiefferdecker. pp. 64. 25 cents.  
THE CONNECTION BETWEEN THOUGHT AND MEMORY. By H. T. Lukens, Ph. D. pp. 169. 90 cents.  
THE ARDEN SHAKESPEARE. *As You Like It.* Edited by J. C. Smith, M. A., B. A. pp. 182. 40 cents.

THE ARDEN SHAKESPEARE. *Macbeth.* Edited by E. K. Chambers, B. A. pp. 188. 40 cents.  
THE ARDEN SHAKESPEARE. *Twelfth Night.* Edited by Arthur D. Innes, M. A. pp. 153. 40 cents.

THE ARDEN SHAKESPEARE. *Julius Caesar.* Edited by Arthur D. Innes, M. A. pp. 143. 40 cents.  
THE ARDEN SHAKESPEARE. *Hamlet.* Edited by E. K. Chambers, B. A. pp. 224. 40 cents.

THE ARDEN SHAKESPEARE. *Richard II.* Edited by C. H. Herford, Little, D. pp. 212. 40 cents.  
*Tuttle, Morehouse & Taylor Press.* New Haven.

CATALOGUE OF YALE UNIVERSITY. pp. 426.

Woodfall Co. New York.

THE YOUTH'S DICTIONARY OF MYTHOLOGY. By E. S. Ellis, M. A. pp. 146. 50 cents.  
*Hunt & Eaton.* New York.

THE WAY OUT. By Rev. Hugh Montgomery. pp. 320. \$1.00.

William Blackwood & Sons. New York.  
IN CLOVER AND HEATHER. By Wallace Bruce. pp. 191.

American Book Co. New York.  
FIRST GREEK BOOK. By C. W. Gleason, A. M., and Caroline S. Atherton, A. M. pp. 285. \$1.00.  
LATIN LESSONS FOR BEGINNERS. By E. W. Coy. pp. 330. \$1.00.

Charles H. Banes. Philadelphia.  
CHARLES AND HIS LAMB. By Marshall Saunders. pp. 73.

#### PAPER COVERS.

THE UNIVERSALIST REGISTER. Edited by Richard Eddy, D. D. pp. 123. 20 cents.  
GOD IN NATURE. A Thanksgiving Sermon. By Rev. Lewis Grout.

#### MAGAZINES.

December. OUR COUNTRY.—HARTFORD SEMINARY RECORD.  
January. FALL MALL.—ST. NICHOLAS.—HARPER'S.—PLEASANT HOURS.—FORUM.—TREASURY OF RELIGIOUS THOUGHT.—ATLANTIC MONTHLY.—CHAUTAUQUAN.—HOMILETIC REVIEW.—CATHOLIC WORLD.—CHRISTIAN LITERATURE.—ART AMATEUR.

## Gleanings From Our Mail Bag.

Sunday Study. Paying Those Troublesome Debts. Possibilities of the Theater. War Deprecated.

### MAKE MONDAY THE SCHOOL HOLIDAY.

A few weeks ago there appeared in the columns of *The Congregationalist* an article on Sunday studying in our schools and colleges. It gave a list of several of our prominent colleges with the per cent. of their students who study on Sunday. To many these figures were a great surprise, and no doubt parents were made to wonder whether their sons were included in these numbers. While some doubt may arise as to the accuracy of the figures published, owing to the difficulty of securing such per cents., yet those who have attended any of the colleges mentioned in the list or, in fact, any of our leading colleges, know too well that Sunday studying is not an uncommon practice and that the figures are all too true. The question naturally arises in the minds of Christian people, What is the cause and how can it be removed? Are the preachers to denounce it from the pulpit? Are the Christian organizations of the college to disown it? Are teachers and students to use their influence to discourage the practice? Most certainly. As strong a sentiment should be established as possible against Sunday studying.

But is there not a cause which should first of all be removed? I was for four years a student in one of the colleges mentioned in the list and firmly believe that Sunday studying is largely caused by Monday morning recitations. If the faculty of a college demand as good recitations from its students at 8:30 on Monday morning as on any other morning of the week, when is the ambitious student to prepare for it? Some may answer, Let him prepare his lessons on Saturday afternoon or evening. But is that a just demand? Is it one which can be conscientiously made, or is it a thing to be expected from the average young man? After a student has worked hard during the whole week can it be expected that on Saturday evening he will sit down in his room and study? His nature demands social enjoyment and relaxation. Sunday afternoon comes, with it the thought of Monday morning recitations and the temptation to use the day of rest in a way in which conscience tells the young man is not right.

I have also been connected with a school in which Monday is recreation day and no recitations are held on that day. In it Sunday studying is the great exception. There is no excuse to be offered for it. The student can spend the Sabbath day as the day of rest should be spent, feeling that a day is before him when all lessons can be prepared and he can thus enter upon the work of the week with a clear conscience and a rested brain. Does it not seem that the authorities of our colleges are, in a measure at least, responsible for this practice? Does it not behoove them to think of this matter and see that they remove temptation from those who have been placed under them, not alone for mental instruction but for the development of manly Christian characters?

H. N. W.

### THE FACULTY AND SUNDAY OBSERVANCE.

The article in *The Congregationalist* of Oct. 31 upon College Men and the Sabbath reveals a form of Sabbath desecration which is common, viz., Sunday study. Could not the writer pursue his investigations further and ascertain whether there is not some failure of strict Sabbath observance on the part of college officers? Does the Sunday newspaper reach any of them? I know of college presidents who have traveled by railroad on the Sabbath to reach appointments. Could one who did that consistently preach upon the text, "Remember the Sabbath day to keep it holy?" Would he set a right example before students?

I. B.

### HOW TO PAY THE DEBTS.

In conversation recently with a noted financier, he commended the following scheme as eminently practical and urged us to give it publicity. We have three societies whose whole indebtedness amounts to about four hundred thousand dollars. It seems hardly fair for any church or any pastor to discriminate and exert itself to the utmost to relieve this society or that of its burden, to the exclusion of the others. It is not so much from individuals who are able to pay \$50 or \$100 that the debt is to be paid, as from gathering in the Peter's pence of all the members in all the churches. What pastor wants to make, or allow to be made to his people, a special appeal to relieve one society from debt, when there are two others just as deserving? Our suggestion is this—to have the Prudential Committee of the American Board and the executive committee of the Home Missionary Society and the American Missionary Association appoint a committee of three—one from each society—thorough-going, business men to take the matter in hand, ascertain the whole indebtedness, and have it wisely apportioned to the churches, with a person in each State to direct and one in each county, association or conference to urge each particular church to raise the amount apportioned, thus making one grand, united effort to wipe out the whole debt. If some such systematic method could be adopted and brought to the attention of pastors there would be something definite before us, and we could enter upon the work with an enthusiasm before unknown.

Ashfield, Mass.

G. H. B.

### THE WAY THE DEACON DID IT.

The pastor was in a quandary how to persuade the church to undertake a special contribution for the three great missionary societies. The deacon came to the rescue. He proposed that some one be asked to visit every family in the parish and personally give them an envelope and inclosed slip like the following:

#### A THANKSGIVING OFFERING.

The American Board.  
The Home Missionary Society.  
The American Missionary Society.

If you wish to confine the offering to one society, please underline that one.

It is hoped that every member of the church and congregation, old and young, will take some part in this Thanksgiving offering. It is to be a special offering outside of our regular contributions.

Please give what you can, inclose it in this envelope and bring or send it to church the Sabbath following Thanksgiving Day.

The deacon did his part most faithfully and a very satisfactory contribution in a very willing spirit was made. The dear old deacon who devised and undertook to carry out the plan is undoubtedly responsible for its success. But there are other gooddeacons who might make it an equal success in other churches. We tried it for Thanksgiving season. Others might try it with equal success on other Sundays.

F. W. G.

### REFORMING THE THEATER: A DIFFICULT TASK PROPOSED.

I cannot refrain from expressing my sympathy with the editorial on Reforming the Theater in your issue of Dec. 5. I was brought up in a family and church which utterly condemned the theater *per se* and I imbibed these prejudices. I lived in a country town and knew nothing of the theater practically. Later in life I became a reporter and literary writer on the staff of one of the large Chicago dailies and came often into contact with successful actors and actresses, as well as with many young people preparing themselves for the stage. I was strongly impressed

with the enthusiasm of these people for their "art" and the fact that most of them seemed certain that they possessed a natural talent or gift for their art which it was their duty to make the most of.

Then I asked myself this question, Has God given these people a real gift for which there is no right use? I could not help noticing the throngs of people who attended these theaters. They were not the wealthy and cultured, they were the average people. Here, then, is a class of enthusiastic young persons who possess a gift to which the average people respond quickly and intelligently. What shall we do with this gift? My thought would be, convert the actors and actresses right where they are. Evangelize the actors and the theaters will reform themselves.

E. K. M.

### WHAT WAR MEANS.

The following note from a deacon in the Congregational church in Shelby, Ala., suggests some of the sadder consequences from which the brethren referred to escaped, and shows the changes of feeling which have been wrought during thirty years of peace.

At what better place could an ex-Confederate soldier and a Grand Army man meet than at a local conference of churches, as happened in a Southern State recently? Now, as brothers in a nobler cause, they advance against a common enemy.

The above item from a recent *Congregationalist* lights up a feature in our modest work in this South country, as a denomination, that at times has been in danger of being "snuffed out" as you so well know. Our two senior deacons, the one a Confederate and the other a Union soldier, literally touch elbows as they stand side by side, soldiers of the cross, at the effigy prayer, the sacraments and the work of our common faith and communion. This to us is not a little heightened by the well-proven fact that we were directly opposite each other at Cold Harbor in the terrible June days of '64. We tried so hard to make way with each other that our children, who have been playmates and companions from earliest childhood, still wonder "what made them kill each other there." Deacon A. H. Avery was of the Fourth Alabama Regiment, while I was a youngster in the Twenty-fifth Massachusetts. We have a well-understood sympathy with Russell Sturgis, as walking the streets of, possibly, Toronto in loving converse with Major Hardie, also of the Fourth Alabama, on their way to a Y. M. C. A. appointment, he broke out as he gave the Confederate an extra grip of the arm, "I am awful glad, Hardie, that I did not kill you during the war."

Shelby, Ala.

E. T. WITHERBY.

### A PLEA FOR REVERENCE IN NEW ENGLAND CONGREGATIONAL CHURCHES.

To some visitors from New York city who have spent the past two summers in New England, it has seemed odd that in the Congregational churches of the smaller towns the habit of sitting upright in prayer time prevails so extensively. Very rarely did we see a head bowed in time of public prayer. Is it a survival of the Puritan reaction against form? If our brothers and sisters in the country churches will accept a criticism in the same friendly spirit in which it is offered, we should like to suggest that Rev. 4: 10, 11 would seem to indicate that an attitude of reverence is not displeasing when we come into the presence of the Almighty King, and it certainly adds dignity and seemliness to public worship when there is uniformity of outward observance.

AN OBSERVER.

## THE ENDOWMENT FOR MT. HOLYOKE COLLEGE.

BY REV. JUDSON SMITH, D. D.

Dr. D. K. Pearson of Chicago, the second founder of many colleges in the land, entertains a high opinion of Mt. Holyoke College and has expressed this opinion in two distinct forms. In the first place he freely declares his admiration of Miss Lyon, the original founder, and speaks of Mt. Holyoke as "the model college in this country." In the second place he has undertaken to increase the endowment of the college. A conditional gift of \$50,000 for this purpose he has made payable to the treasurer of the college as soon as other friends of the college have gathered \$150,000 for the same object. Dr. Pearson thus furnishes an added motive to every friend of Mt. Holyoke to combine in this effort. The college has never been in debt, but it also has never had any considerable endowment.

Mt. Holyoke found some of its best and earliest friends in Boston and eastern Massachusetts, and it has laid all this region under a lasting obligation in the persons of those whom it has trained for the places of influence they hold in social and private life. It is only fit that those who have profited by the training in culture and character which Mt. Holyoke gives should make return by contributing generously to the endowment.

The advance in its work, necessitated when the college name was assumed, has called for an increased number of teachers and has otherwise increased the annual budget. The movement toward an endowment came not one moment too soon. The college abundantly deserves the financial re-enforcement it seeks. It has for two generations stood almost in the front rank of colleges for the amount of work accomplished compared with the cost involved. Dr. Pearson says: "A college that has kept free from debt and made her expenses fit her scant income is an object lesson."

The college maintains unchanged its original character and aims and in enlarging its course of instruction it has but kept pace with the demands of the times. It rightly looks to the public which so generously laid its foundations and has so greatly profited by its labors for the means with which to meet these added obligations and to render this higher service. The graduates, east and west, are combining in enthusiastic efforts to do their part in meeting this call; the teachers and even the students in the college are generously adding their personal gifts. It is only right that the wider circle of friends, among whom are many well able to meet this challenge of Dr. Pearson with large gifts, should now come forward and enable the college to realize this modest but necessary increase of its resources. Mt. Holyoke makes no apology for thus presenting itself as the recipient of gifts for the furtherance of its work. It is but what all the colleges of the land are doing in one way and another, and have a right to do. In meeting this call its friends will be only meeting a just and sacred obligation. Twelve months still remain of the time allowed for the gathering of these additional gifts. There must be no failure in meeting the condition Dr. Pearson has wisely attached to his gift. The due share in this effort of Boston and all eastern Massachusetts will surely not be wanting and will not be small.

## News from the Churches

### Meetings to Come.

BOSTON EVANGELICAL ALLIANCE, Bromfield Street Church, Monday, Jan. 13, 10 A. M. Subject, The Evangelistic Message. Speakers: Rev. Messrs. C. L. Morgan, D. D., C. C. Earle, J. D. Pickles, D. D., H. W. Battle, D. D. Public invited.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

BROOKFIELD ASSOCIATION meets at hotel, West Brookfield, Jan. 14, 10 A. M.

UNION BIBLE CLASS, conducted by Rev. Alfred A. Wright, D. D., Bromfield Street Church, Boston, Saturday, 7 P. M.

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1,000. Life membership, \$1,000. Contributions solicited in aid of the Foreign Missions.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, 11 Somerset Street, Boston. Frank H. Wixson, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House, Miss Ellen Carruth, Treasurer; Miss Abby B. Child, Home Secretary.

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MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stawood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one dollar annually for its permanent and invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892 and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council" of the Congregational Churches of the United States" (a body corporate chartered by the State of Connecticut, and whose name insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Particular attention will be given to applications from churches without the State. Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 27 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

### PASSING COMMENT.

Those pastors who have tried it know that the way to bring up the benevolence of the church is to talk it up first and to keep at it. The experience of a few who tell of the plan this week should encourage others. A Minnesota church has more than doubled its amount, and it explains how.

The list of gifts to our pastors by their churches this year can only be a suggestion of the multitude of expressions of gratitude and appreciation.

Would that every church were in a position to stand by its conviction with that one in Massachusetts, that it is inconsistent to dedicate an unpaid for meeting house.

The statement of the missionary debt in the Canadian letter reads like quite a diminutive item beside those of our own societies. The mere mention of an attempt to pay the obligations to the missionaries, as well as to wipe out all other debts, speaks well for the spirit with which our northern brethren face their burden.

### ACROSS THE LINE.

The above title serves both for the geography and chronology of this article. What has been done or left undone with the Congregational churches of Canada cannot all be written with pen and ink. But may God grant that the records of 1896 may be replete with accounts of truer, richer, nobler service! We may review some of the concluding events of the year.

One of the most interesting of these was the starting of a home mission honor roll similar to the General Howard roll in the United States, with the exception that the shares are each ten, instead of one hundred dollars. Mr. Charles Cushing, president of the Home Missionary Society, heads the list, which gives promise of a rapid extension. The total debt to be removed is \$1,500, toward which the Colonial Missionary Society of England promises one-half, provided that the other half is removed and the twenty-five per cent. restored which has been deducted from grants to missionaries. There is little doubt that these conditions will be fulfilled.

Among the churches are several reported evidences of activity and aggression. The new organization in Victoria, B. C., has already been noticed. Rev. H. C. Mason, late of Manitoba, has commenced his pastorate in Vancouver in the same province. In Ontario the women have been giving practical indications of their presence in the work of the churches. At Forest they have assumed the responsibility of the debt, and at Bethel, Kingston, the payment of \$600 for improvements is just completed, while at Bond Street, Toronto, they have gladdened Rev. Dr. Sims and wife with a token of high esteem. Several anniversaries, too, have been announced, among them the churches of Barrie, Rev. R. J. Duff as preacher, Hamilton, where Rev. B. W. Williams officiated, Toronto, Zion, whose sixty-first year was commemorated by special services from Rev. G. P. Thomas, Ph. D., of Stockbridge, Mass., and Toronto, Dovercourt, with local supplies in the pulpit at the three services of the day. The season of special services has also commenced, with successful meetings reported at Church Hill, Bond Street and other fields.

Of meetings of a general character the Quebec Association calls for special notice. It was held in Emmanuel Church, Montreal, Dec. 11, 12. Encouraging reports were given from several churches, while that of Rev. W. T. Gunn showed an increase of receipts from the whole field for foreign mission work. The union of the denominational societies of the Dominion provoked an animated discussion, but action was deferred until the April meeting. Earnest and thoughtful papers were read. The one by Mr. J. R. Dougall, editor of the *Witness*, on The Mission of Congregationalism, was followed by an interesting discussion, in which Rev. Thomas Hall expressed great faith in the future of the denomination and suggested a ten-days' conference for the deepening of spiritual life. Rev. Professor Warriner pointed out the increase during the last twenty years to be forty per cent., which was greater than that of the population of the Dominion. Rev. E. M. Hill declared Congregationalism to be a living, moving factor in Canada, though its ability and power had not yet been fully tested.

Professor Warriner's report of the meetings of the National Council at Syracuse, N. Y., was greatly enjoyed at the closing meeting, a gathering which was also marked by the ordination of Mr. A. Lindé for mission work among his fellow-countrymen in Alberta in the Northwest. Mr. Lindé was educated at Christiania, Sweden, and will have a parish comprising over 1,000 persons. In connection with this service, Dr. Evans delivered an interesting address on Swedish Congregationalism in the United States, and referred to the 400 Congregational churches in Sweden which are known as Free churches. The present events may be regarded as prophetic of the

work to be done by Congregationalism in Canada.

J. P. G.

#### THEOLOGICAL SEMINARIES.

##### Hartford.

The winter term, beginning Jan. 2, has been lengthened and the spring term shortened two weeks. This postponement of the spring vacation will enable the students to spend Easter at home. —The subjects of the theses handed in by the Juniors at the close of the elective course in New Testament apologetics were: The Ethical Teachings of Christ, Christ's Attitude Toward Doubt, Christ's Attitude Toward the Higher Classes, The Significance of Christ's Use of Non-logical Arguments.—With the opening of the winter term the Junior Class has fairly entered upon elective work. A little more than one-third of the hours required in winter and spring terms is elective. Nearly the entire class has elected the course in public speaking under Professor Harper.

Last Friday evening in the chapel occurred the inauguration of Rev. Alexander R. Merriam as Samuel Hawes professor of practical theology and Christian sociology. After brief devotional exercises, Rev. E. B. Webb, D. D., president of the board of trustees, gave a short address on The Need of the Preaching of the Gospel, and at the close formally announced the appointment of Professor Merriam to the chair held for several years by Prof. Graham Taylor. The inaugural address on the subject The Scholar, the Poet and the Prophet was a scholarly and at the same time an interesting discourse.

##### Yale.

The class in systematic theology listened to criticisms of Aubrey Moore's *Lux Mundi*, *Essay on the Christian Idea of God and of Sanday's Inspiration*, last week, by Messrs. Saries and Briggs.—During the present term the class will use Müller's *Christian Doctrine of Sin* as a text-book.—Messrs. Coolidge and Haines recently gave papers before the Middle Class in homiletics on the preaching characteristics of Phillips Brooks.—During the present term Brooks, Beecher and Mozley will be discussed.—Much sympathy is felt for the Armenian members of the school, one of whom has just learned of the murder of one brother and the imprisonment of another. The Armenian students at Yale are among the most faithful, earnest and sincere scholars in the school.

##### Chicago.

There are four students pursuing post-graduate studies. One was a student in Germany for two years as a fellow of Hartford Seminary. Another graduated from Harvard Divinity school, studied a year and a half in France and Germany, nearly completed a course of study for the degree of Ph. D. at the University of Syracuse and last summer received the degree of D. D. from one of our colleges. These two are engaged in the preparation of theses. The others are alumni of the seminary.

The total number of students connected with the Swedish department during its ten years is 158, of whom seventy-four have graduated, twenty-five are pastors of Swedish churches in the East, nine in Chicago, forty-three west of Chicago, two in Norway and one is superintendent of a Sailors' Home in Christiania. Two are missionaries to the Finns, one in Massachusetts and one on the Pacific Coast. Nine are missionaries among the heathen—one in West Africa, one in India, six in China and one in Alaska. Thirty-four are undergraduates. The success of the department is due to the untiring labors of Prof. Fridolf Risberg, a graduate of the University of Upsala, and, at first, a minister of the state church, but identified with the Free Church movement. He has since been recalled at least twice in the service of the Free Church in Sweden, and earnest efforts have been made by the Mission Friends in America to draw him away from his present chair. But they have all been in vain. During his connection with the seminary, in performing missionary labor among his people, he has traveled more extensively on the American continent than any other member of the faculty.

##### Pacific.

General improvements about the seminary buildings are noticeable. North Hall, the gymnasium and the library have all been repaired or remodeled. The abundant trees set out on the grounds last spring are flourishing and promise much added beauty.—The students number twenty-two this year, including both sexes, and their spirit of work is excellent. Their assistance in the neighboring churches is given regularly, some acting as pastors, others as helpers in various capacities.—Professor Nash has been quite seriously ill of late, but

his condition as last reported gave hope for rapid restoration.—A Christmas gift of \$100 was made to the seminary by Edward Coleman, Esq., of San Francisco.

#### NEW ENGLAND.

##### Massachusetts.

BOSTON.—*Union.* Despite the removals by death and by the shifting of population during the seven years of Dr. Nehemiah Boynton's pastorate, the membership has in that time advanced from 335 to 553. Last year witnessed forty three additions. The financial showing is equally gratifying, the comparatively slight excess of disbursements over receipts being fully made up before the annual meeting, last week, which was an occasion of much rejoicing and of renewing courage for another year.

CHELSEA.—*First.* The past year has been one of unusual prosperity under the guidance of the new pastor, Dr. R. C. Houghton. Not only have the expenses of the year been met, but floating indebtedness of \$1,200 from previous years is provided for. Moreover, one of the original members of the church, Mrs. Lucy A. Hartt, has, by two gifts within a few months, canceled a long standing mortgage of \$4,000 on the parsonage. The additions of the year are sixteen. The church rejoices in the return of its missionary, Miss Ellen M. Stone, formerly a valued member of *The Congregationalist* staff, from Bulgaria, and already she has given several addresses on her work there and on the troubles in Armenia. Last week Thursday a reception was tendered her by the church and hundreds of her friends in this church and from the Central and Third Churches, which also have united in her support, welcomed her back. The occasion was made delightful by a reunion of many former members and by the presence of an unusual number of young people. The decorations added a charm to the vestries, where light refreshments were served. The membership, after recent careful revision of the roll, is about 375.

SOMERVILLE.—Many hundreds of people last Sunday evening attended the mass meeting held with the Winter Hill Church in behalf of the Red Cross Mission. Among the several speakers was an Armenian, M. H. Gulesian, who had recently learned bad news from his home. His utterances were heart-rending.

ALLSTON.—The \$400 needed, beyond the ordinary sources of income, to meet the annual expenses, which included some extraordinary outlays for repairs, were raised by an open box collection last Sunday, no special pressure being brought to bear. Rev. J. O. Haarvig, the new pastor, had the pleasure of welcoming fifteen persons to membership last Sunday, nine coming on confession.

AUBURNDALE.—The annual report gives benevolences of \$4,950, of which \$228 came from the Extra-Cent-a-Day Band, \$249 from the Endeavor Societies, \$255 from the Sunday school. Of the total \$1,475 went to the American Board. The annual reception to the pastor was held New Year's afternoon and evening.

NEWTON.—*Eliot.* The unanimous call by the church to Rev. Dr. W. H. Davis of Detroit will undoubtedly be followed, as soon as legal limitations of time permit, by similar action of the society. Dr. Davis's acceptance will fill the pastorate of one of the most important pulpits in the vicinity of Boston to the entire satisfaction of all concerned.

MELROSE HIGHLANDS.—The keen anticipations with which Rev. B. F. Leavitt and his people have been awaiting the opening of the new edifice were more than met by the happy and inspiring character of the services of last Thursday evening, which were attended by an audience that thronged the house. The structure adjoins the chapel, which has been their place of worship for a number of years, and represents an outlay of \$20,000, thus securing to the church a property valued, apart from the land, at \$30,000. The new auditorium accommodates 780 persons, and, by utilizing the chapel, which can be made easily available, a congregation of 1,200 can be seated. A large dining-room, a reading-room and a gymnasium comprise part of the equipment. Much credit belongs to Deacon Joel Snow, chairman of the building committee, who, though eighty three years of age, has pushed the construction with vigor and prudence. To the efforts of Miss S. E. Morgan the church is largely indebted for the organ. The services of dedication included an address by Rev. Arthur Little, D. D., a historical sketch by the pastor, congratulations from a representation of sister denominations, the presentation and acceptance of the keys and appropriate prayers and hymns. The church is now in a position, under its consecrated and hard-working pastor, to minister more effectively than ever to the community.

HARWICH CENTER.—Rev. A. J. Haynes has been presented with a petition, signed by all the leading citizens of his parish, asking him to withdraw his resignation.

WELLFLEET.—*First.* though steadily losing in numbers and resources, gave more money last year and to a greater number of objects than at any time for ten years. The parish finances are also in good condition. The increased liberality is not the result of an unusual enthusiasm on the part of the church or of individuals, but because the pastor, Rev. Albert Donnell, made a special request of the people to give.

NEWBURYPORT.—*Prospect Street.* The annual roll-call was held Dec. 26. About 100 members responded in person and a number by letter. During the past year the church has expended nearly \$500 for benevolences outside of a large charitable work among the poor of the city. There has been a marked increase in attendance at all the services during the year, and eighteen persons have been added to membership, thirteen on confession. Notwithstanding a good sum expended in improvements, the society closed the financial year free from debt. Special helpers are to assist the pastor, Rev. M. O. Patton, during the Week of Prayer.

LOWELL.—*John Street.* The church has had a prosperous and successful year under the lead of Rev. G. H. Johnson. There have been fifteen additions and the New Year opened with the addition of four more.—*First.* Rev. G. F. Kenngott has decided to take a month's vacation out of the city. A reception was tendered him on New Year's evening at which over 2,500 persons presented their good wishes and congratulations. He was also the recipient of several valuable presents.

TEWKSBURY.—The church building, having been thoroughly renovated at a cost exceeding \$3,000, was rededicated New Year's evening. The sermon was preached by Prof. J. W. Churchill. Among those taking part was Rev. S. F. French, a former pastor. Nine memorial windows of stained glass have been given, the pews have been rebuilt, walls and ceiling frescoed and new pulpit furnishings and carpets provided. The church was organized in 1737 and has had but eight pastors. The present edifice, the second one, was built in 1824 and was extensively repaired in 1850 and 1878. In 1871 a hall for the use of Sunday school and evening meetings was built.

WORCESTER.—Clark Barton addressed a large company of business men Dec. 31, Mayor Marsh presiding. A committee of twenty-five was appointed to raise funds for relief of suffering Armenia.—*Pilgrim.* About 500 persons met at the annual church reception. The unanimous and enthusiastic welcome to the new pastor, Rev. Alexander Lewis, and his wife is an indication of a large future.—*Piedmont* held its eighteenth annual reception Jan. 2, with over 500 persons in attendance. Congratulations were read from Mayor Marsh and the former pastor, Dr. Mears. Addresses were given by a number of friends.

WARE.—During last year there were fifty six additions to the church, fifty-one on confession, making the net gain forty-eight. The present membership is 319. The benevolences for the year were \$2,162, a gain of \$396 over last year. There is a deep interest and an earnest hope for the new year. Rev. H. G. Hale is pastor.

WEST SPRINGFIELD.—*First* held one of its most successful reunions Dec. 26. Reports of the various departments were encouraging. This venerable church, standing among over thirty others whereas once it stood alone, faces the next year with renewed courage in view of the growth in population which begins to appear along the line of the electric road between Springfield and Holyoke. Rev. S. K. Perkins is pastor.

CHESTERFIELD.—As long ago as October the pastor, Rev. H. E. Thygesson, held extra meetings leading up to a recent series in which four neighboring pastors participated. The outcome has been the indication on the part of over twenty-five persons of a desire to lead a Christian life. Five of the boys in the pastor's Sunday school class are among the number. These lads and their mates took part in the Christmas entertainment, reciting passages of Scripture in connection with scenes in Christ's life pictured with the aid of the lantern.

CONWAY.—*First.* At the annual meeting the attendance was unusually large, fully two-thirds of the members responding to the roll-call. During the year the church has given to the six benevolent societies, and the Y. P. S. C. E. and Sunday school have also contributed to home and foreign missions. The Ladies' Aid Society has renovated the parsonage throughout, at an expense of \$1,200. The outlook in all departments is hopeful. Rev. Caldwell Morrison is pastor.

**EAST CHARLESTON.**—The church held its yearly roll call and church "family day," Dec. 27. It has been a year of special advances. A jubilee observance renewed its historic life, and a new chapel, with a children's balcony and other apartments, cathedral glass windows and new horse-sheds have been provided. The gifts of the church to the seven societies were over \$600, an average of \$10 to each resident member. Dr. Lyman Whiting is pastor.

**DEERFIELD.**—Rev. E. N. Munroe, the pastor, has resigned to take effect April 1, after a pastorate of about four and one-half years. During that time twelve persons have united with the church, six on confession. A new chapel has been built at a cost of over \$1,000. A renewed interest in the Y. P. S. C. E. was maintained during the two years of its weekly sessions at the house of the pastor, and it has conducted special meetings occasionally in outer districts. A large, long-standing indebtedness and other complications have hindered the work. The parish assured the pastor of its hearty appreciation of his services.

#### Maine.

**PORTRALD.**—*St. Lawrence Street* celebrated in a happy manner the twenty-fifth anniversary of Rev. A. H. Wright's pastorate, Jan. 1. The other churches were well represented and the pastors of the city, including all denominations, responded cordially to their invitation. The success and spiritual earnestness of Mr. Wright's ministry made remark spontaneous. He is universally beloved throughout the city and State and these happy tributes were richly merited. The membership at the beginning of the pastorate was 116; today it is 303. Since 1871, 345 persons have united with the church, 274 on confession. This long period of work has been thoroughly evangelistic. Revivals have been frequent and the revival spirit continues. The commanding site for a new edifice purchased last year at a cost of \$4,500 promises a large future for the church. The field is a large and open one and with ample equipment will develop rapidly. All of his twenty-nine years of service have been in Maine. The record is a noble one. At the public reception given by the church to the pastor and his wife, Jan. 3, the spirit of friendship, affection and esteem was marked.

**NEW GLOUCESTER.**—Last year was one of prosperity for this church, of which Rev. H. G. Mank has been pastor more than seven years. Less than two years ago the interior of the meeting house was entirely remodeled and this year there have been additional improvements and also repairs on the parsonage. The interior of the vestry has been thoroughly repaired and includes a convenient audience room, a pleasant parlor and a convenient kitchen. The women, organized this fall under the leadership of Mrs. Mank, held a fair at which they cleared \$315, to be devoted to exterior improvements. Three hundred dollars have been added to the invested funds of the church and the benevolences amount to nearly \$750. The missionary interest has increased and the Sunday evening services, which are devoted to missions, are largely attended. The interest in prayer meetings has been greater than usual. There have been a number of conversions, which have resulted in several additions to the church. There have also been serious losses by death and removal.

**EAST FAIRFIELD.**—The Charles E. Moody school building at Good Will Farm was dedicated New Year's Day. It is a fine and well equipped edifice, costing \$25,000. Beside recitation rooms it contains a library with 2,000 volumes, and natural history and art rooms. The exercises were of great interest. President Chase of Bates College gave a sketch of Mr. Moody's life and character and presented the building, which was accepted for the trustees by Hon. Moses Giddings, president of the association.

**WATERVILLE.**—The field workers of the Maine Bible Society, seven in number, met here in conference. It was a helpful meeting. Eighty-six towns and ten plantations have been visited by the workers, who labor alone in hard fields and often in thinly settled regions along rough roads. The address was by Rev. C. S. Cummings on the Bible and Its Influence upon Men and Nations.

**SOUTH BRIDGTON.**—The late Mrs. Mary M. Cram of Portland left \$1,000 to this church. She was one of the Perley family, who have been stanch friends and promoters of the work here.

**CALAIS.**—*First.* A new furnace has been put into the vestry and provision is on hand for inserting electric lights.

**LEWISTON.**—*Pine Street.* During the twelve years' service of Rev. G. M. Howe 250 persons have been added to the membership. Every department of work seems encouraging.

**BANGOR.**—A conference of the pastors has resulted in the decision to invite Dr. Chapman of Albany, N. Y., to hold a series of meetings here as soon as practicable.

**EAST HIRAM.**—This church, with the Methodists, is holding a series of revival meetings. Messrs. Boardman and Cullens of Bangor Seminary assist the pastors.

**DOVER AND FOXBORO.**—A good degree of interest is manifest. Much help has been gained by cottage meetings two or three times a week in different neighborhoods.

**LITCHFIELD.**—A large picture of Rev. J. T. Hawes, pastor of this church for twenty-six years, has been given to his friends.

**MINOT CENTER.**—A new pulpit and modern furnishings have improved the meeting house. Sheds to accommodate twenty teams have been built.

**SHERMAN MILLS.**—A new furnace and lamps have been provided by the Ladies' Society at a cost of \$175, and further improvements are planned.

Maine adds five new churches to her list for 1895. This is the largest number since 1869, when six were added to the roll. The new churches are Little Deer Isle, Sebago, South Portland, Stoneham and The Forks.

#### New Hampshire.

**NASHUA.**—The Congregational churches of the city have gladdened the hearts of many needy ones by generous gifts. A recent Sunday evening was devoted especially to temperance. The pastors spoke to large and interested congregations, urging them to help forward the cause by more decided and vigorous efforts to enforce the prohibitory law.

**HILLSBORO BRIDGE.**—Through the generosity of ex-Gov. J. B. Smith, a fine system of electric lighting has been put into the meeting house and, with funds raised by a children's entertainment, the vestry used for the primary department of the Sunday school is undergoing renovation and a refitting for its improvement.

**BARNSTEAD.**—*First.* A series of revival services has lately been conducted by the pastor, Rev. L. E. Bell, lasting two weeks. They were largely attended by people in this and neighboring towns and resulted in spiritual quickening to the church and a few conversions.

**WOLFBROOK.**—A movement has been made for the erection, in the near future, of a \$10,000 edifice. Good success is following endeavors to raise the money.

**BROOKLINE.**—The council called by the church for the recognition of Rev. J. A. Belanger as pastor entered its protest against "councils of recognition" instead of "installing councils."

**EAST DERRY.**—By vote of the church a system of pledge cards and envelopes is hereafter to be used for raising money for benevolence.

The church in Wentworth receives \$1,000 from the Cook estate.

#### Vermont.

**CORNWALL.**—Thirteen persons have been added to this church during the year, making a net gain of eight. A Junior Endeavor Society, organized a few months ago, is doing good work. On an average about seventy-five per cent. of the Sunday morning congregation attend the Sunday school and some years the average is over eighty per cent. At the recent annual meeting Rev. S. H. Barnum was invited to remain as pastor for seventh year.

**MIDDLEBURY.**—Forefathers' Day was celebrated for the fifty-third consecutive time in this city. The address was on The Puritan Standpoint.

#### Connecticut.

**NEW HAVEN.**—The Mills meetings, to be held for a month, commenced last Monday. Daily noon and evening meetings are held with different churches. The Sunday services are held in the afternoon and evening at the Grand Opera House—*United*. Much regret is felt at the resignation of Rev. H. R. Miles, who has served as Dr. Munger's assistant for three years. He accepts the pastorate of the Windsor Avenue Church of Hartford—*Howard Avenue*.

The church recently celebrated the tenth anniversary of the ordination of the pastor, Rev. W. J. Mutch, and the thirtieth of the organization of the church. The anniversary sermon and addresses, by members of the church and others, were features. The roll-call and consecration meeting and the reception following were largely attended. The Endeavor Society presented the church with a handsome frame, containing portraits of all the pastors of the church. A souvenir of the occasion was published, containing fine half-tone engravings of the edifice and all the pastors.—*Plymouth.* A series of popular lectures and entertainments will be given weekly during the winter.

**NEW BRITAIN.**—*South.* At the annual meeting W. H. Hart, who has held the office for thirty-seven years, was re-elected treasurer. Resolutions of sympathy were passed on the recent death of Professor Bartlett. The new organ is now being put in position, and when completed will be one of the finest in the country, costing not far from \$18,000. It is largely the gift of Hon. Phillip Corbin. Rev. Dr. James Cooper is pastor.—*Rev. G. H. and Mrs. Sandwell of the First Church kept open house New Year's, their reception in the evening being largely attended by their parishioners and friends. Refreshments were served during the evening.*

**HARTFORD.**—Three meetings addressed by D. L. Moody were held last Saturday and Sunday. The first was for the general public and over a thousand persons were present. The second was for men only Sunday afternoon. The third was a general meeting.—*Fourth* The report of the special committee favors locating the new edifice on the corner of Main and Windsor Streets. The report is accepted and a committee appointed to secure an option of the land, also to devise means to raise the extra money for its purchase. The architects are instructed to adapt their plans to the new site.

**WEST HARTFORD.**—The average attendance at the Sunday school has been 134. Last year there were fourteen removals and sixteen additions, making the present membership 333. The total benevolences were \$20,438, of which \$15,350 goes to missions from the estate of Miss Nancy Gaylord, a former member. A spirited discussion took place over the proposal to turn over the free library to the town. For twelve years it has been a department of the church and by an almost unanimous vote it will continue to be for the present.

**MANCHESTER.**—*North.* The annual reports are satisfactory. Rev. C. H. Barber enters upon his tenth year in this parish, a longer period than any previous pastor. A feature of the roll-call was a letter from Mrs. Clarissa Spencer, now in her ninety-seventh year, and a church member for over eighty years. The Sunday school has been provided with quite a large library through the efforts of the young women.

**BRISTOL.**—A special meeting was held last week to discuss the adoption of individual communion cups. No definite action was taken, but a committee was appointed to look into the matter and report at a meeting to be held in April. The prevailing sentiment seems strongly in their favor.—*Sweden.* The day of dedicating the new meeting house was a jubilee occasion. The attendance was large. Rev. T. M. Miles gave the address.

**COLEBROOK.**—The 100th anniversary of the church and of the installation of a former pastor, Rev. Jonathan Edwards, was celebrated last week Tuesday. Rev. Mr. Dean gave the historical address, covering the events in the church for the past century. After the dinner addresses were made by many neighboring clergymen. There was also an exhibition of relics and antiques.

**ROXBURY.**—After being closed several weeks for repairs the house was opened last Sunday. It has been largely remodeled and with the new pews and furnishings presents a pleasing appearance.

**WINDSOR.**—*First.* The society gives annual reports which are encouraging, all indebtedness of the society having been paid during the past year, leaving a good sum in the treasury.

**KENT.**—The annual reports show that the aggregate contributions to charities and to foreign missionary work during the past year amounted to nearly \$700.

**BETHEL.**—The ninth reunion included an unusually large number of the older members. The reports were helpful and the prospects are for a successful year. The total membership is 426.

**WOODSTOCK.**—The annual reports show benevolences amounting to \$532. The additions have been twelve. The total Sunday school contributions amounted to \$106, \$84 going for benevolences.

#### MIDDLE STATES.

##### New York.

**NEW YORK.**—*Broadway Tabernacle.* The foreign missionary department of the Society for Women's Work held a deeply interesting meeting Dec. 31. Thrilling letters were read from Rev. Mr. Gates and Misses Bush, Barnum, Wheeler and Daniels, missionaries at Harpoort, Eastern Turkey. This society has paid the salary of Miss Bush for more than twenty years, and she is a member of this church. Fervent prayer was offered and an earnest desire was expressed that something should be done to help her in her extremity. More than \$150 was immediately raised among the women to be sent to her without delay. The realities of the massacre are brought home to this church by the presence of several young Armenians who have es-

saped from Turkey and who are waiting anxiously to learn whether any of their friends or relatives are left alive.

**BROOKLYN.**—Plymouth's present membership is 1,783. Dr. Lyman Abbott, the pastor, is preaching to larger congregations than ever. For the expenses of the year \$32,734 were collected. Besides its regular work the church has in its care two branches, two kindergartens, three working girls' clubs, two sewing schools, a Boys' Brigade, three C. E. Societies and a number of other organizations. There are employed three pastors and three women workers, all salaried.

**WEST BLOOMFIELD.**—The problem of successful annual meetings has been solved for this church. The plan which seems best to serve is an entire day devoted to the two meetings. The services included a roll-call, at which sixty per cent of the resident members and many absent members responded. Dinner was served and the afternoon was devoted to the annual meeting of the society. A largely increased attendance was the result. Rev. N. W. Bates is pastor.

**WELLSVILLE.**—Evangelist M. S. Rees of Elmira, assisted by his wife as singer, held a successful series of revival meetings with the churches here in December. Many persons were reported converted and Christians were greatly quickened. Mr. Rees is an able preacher and wise in his methods.

**DUNTON.**—This church, about a mile from Jamaica, Long Island, only fifteen months old, has now forty-four members, a fine chapel costing \$2,800 and a debt of only \$900. Rev. M. H. Fishburn supplies the pulpit. It has received no outside aid.

The new church in Rockville Center, Long Island, a mile and a half from Rockaway, is building a chapel.

#### Pennsylvania.

**PHILADELPHIA.**—Kensington Sunday school is negotiating for a lot on which to build.—The Oxford Street Sunday school, just two months old, numbers seventy-five scholars and five teachers. Plans are on foot for securing larger quarters and a chapel will soon be built.

**ROCHESTER.**—The new meeting house was recently dedicated, two sermons being preached by Dr. T. W. Jones and Pres. W. G. Ballantine of Oberlin. The building is of brick and stone and the style semi-colonial. The furnishings are handsome and blend beautifully. The seating capacity is 500. There are fine accommodations for Sunday school work, kitchen, dining and cloak rooms.

**OLIPHANT.**—Some time ago the church decided upon needed repairs and an extension of the edifice, the whole to cost \$3,000. All the money has been raised and paid over, rejoicing the heart of the pastor, Rev. Peter Roberts, and all concerned. Sunday, Jan. 19, will be celebrated as jubilee day.

**SCRANTON.**—*Puritan.* The pastor, Rev. A. F. Ferris, is holding a second service Sunday evenings, specially for the purpose of interesting the unconverted.

#### THE INTERIOR.

##### Indiana.

**INDIANAPOLIS.**—People's cleared \$240 at its fair. The Sunday school made Christmas gifts instead of receiving them and each class provided a dinner for one or more families. Large barrels were filled and given to the Charity Society, \$75 worth of eatables being distributed.

**KOKOMO.**—First. The annual reports indicate the church to be prosperous under the wise leadership of Rev. R. J. Smith, who has been here seven months. The financial obligations of the church have been promptly met, leaving money in the treasury. Increasing congregations make an enlarged home a felt need, and it is proposed to build a modern edifice in the spring. The women have raised a debt of \$1,600.

**ELWOOD.**—The new Welsh church, Rev. Richard Powell, pastor, is prospering. Nearly every seat in the house is occupied evenings. The Sunday school attendance is 125. A friend made a Christmas gift of two serviceable Bibles and a cover for the pulpit. Superintendent Banfield of the tin plate works has given the church a fine organ.

Christmas was observed as usual in the Coal Mine Mission.—At Cardonia the church and reading room were taxed for standing room, and 260 miners' children were remembered.—At Perth the attraction at the meeting house was such that even the saloons closed.—At Coal Bluff there was a crowded house and a paid entertainment. The gifts came largely from two Indianapolis churches, Plymouth and Mayflower.—The new Caseyville church is now seated with chairs and will soon be ready for dedication.

The coming session of the Indiana State Association is to be a celebration of the semi-centennial

anniversary of the Michigan City Convention of 1846. The National Council at its late meeting in Syracuse passed resolutions endorsing this plan of the Indiana Association and expressing the denominational interest in the convention of 1846. The work of this pioneer gathering of Congregationalists is better recognized and its importance more fully appreciated in the Central States than in the Eastern. It was the mother of the Chicago Theological Seminary and an important factor in securing the Albany convention in 1852. The National Council elected as delegates to the anniversary Rev. J. M. Sturtevant, D. D., of Aurora and Rev. G. S. F. Savage, D. D., of Chicago. Dr. Sturtevant's father was present at the convention fifty years ago and Dr. Savage was a member.

#### Michigan.

**GRAND RAPIDS.**—*Park.* The strong and energetic Young People's Guild has recently become a C. E. Society.—*South* has a flourishing good citizenship league.—*East* is planning to move within the city limits to a more popular center.—*Plymouth.* The pastor, Rev. R. M. Higgins, has organized, by request, a class for the study of English literature.—Waterloo Mission, supported by all the denominations of the city, keeps a place open every night for gospel meetings and rescue work.

**DETROIT.**—*First.* The annual sale and supper in December netted over \$500. The collection for State and city missionary work Dec. 15 was \$2,800.—*Plymouth.* Rev. Morgan Wood, the pastor, begins with the new year down-town Sunday evening services at the Opera House. They are in charge of an executive committee of prominent business men of all denominations.

**VIENNA.**—Since the coming of Rev. Stephen Vaughan to this district and Briley, reaching over twenty miles, there have been revivals and great increase of interest in all the field. Seventeen persons have united with the church here on confession and as many more are ready to join at the next communion. A parsonage has been secured in this place.

**GREENVILLE.**—The reports show that in the last year 170 persons have been received to membership, making a total of 483. The membership of a recently organized C. E. Society is 110. The benevolences were \$800.

#### THE WEST.

##### Iowa.

**GRINNELL.**—The people here are taking a lively interest in the hitherto neglected South Grinnell district. Last summer the C. E. Society started a Sunday school there and has continued in the work until now. State Evangelist Tillett held services in the summer and secured a favorable hearing from a good many non-church-goers. Meanwhile a college house has been erected in the district and provision made for a six months' course of entertainments and lectures. The latter are to be given mainly by members of the college faculty, while instruction in such departments of study as may be called for is to be furnished by the young people interested in the mission.

**HUMBOLDT AND WEAVER.**—Rev. C. P. Boardman held his closing service with the former church, Dec. 30, at which time he received three new members, making a total of 240 additions during his pastorate of nearly five years. Of these 190 were on confession. The present membership is 232. At Weaver there were fifteen accessions, making a total of fifty-one received in the three years and eight months during which the church was supplied by Mr. Boardman. Both the churches have flourishing C. E. Societies organized during the pastorate just closing, and the Humboldt church has also a good junior society.

**MASON CITY.**—The annual meeting was made an occasion of joy for all the churches in the vicinity, whose pastors took part in these anniversary exercises, both morning and evening. The pastor of the Algona church, a member of this same association, has recently been laid aside with typhoid fever. During his illness brethren took turns in supplying his pulpit. By a series of well-organized exchanges special revival services have been held in the various churches with excellent results.

**WINTHROP.**—The annual reports show a gratifying condition in all departments. There have been about fifty additions to the membership during the year, all but three on confession. The congregations have steadily increased at the Sunday services, midweek meetings, Sunday school and Y. P. S. C. E. By unanimous vote the pastor, Rev. C. B. Carlisle, was asked to remain another year at an increased salary.

**FOREST CITY.**—Rev. J. D. Mason seems to be successful in his second pastorate here, which has now reached its fifth year. He has been able to unite opposing elements and to win to evangelical reli-

gion many influential families once bitterly opposed to it. This he has done by his firm and judicious conduct as well as by his steady advocacy of the simple Scriptural gospel.

**LAKE VIEW.**—The annual meeting was held Dec. 26, with addresses by Rev. R. L. McCord, a former minister, and Secretary Douglass. Rev. T. J. Woodcock is the pastor. The present membership is seventy, fifteen persons having united during the past year. The benevolences amounted to \$96. The church closed the year without debt.

**GARNER.**—A reception was given, Dec. 17, to the new pastor, Rev. N. F. Douglas. The Sunday school gave a cantata the evening of Christmas which was listened to by a congregation of 500 at the Opera House. Union revival services are now being held, conducted by Mr. W. A. Sunday.

**THOMPSON.**—The church building is not yet completed but has been used for services for two weeks. Two English services and one Norwegian were held there Dec. 23. A short time previously a fair held by the young people netted \$189.

**GREEN MOUNTAIN.**—Rev. O. H. L. Mason preaches to large congregations both morning and evening. A lecture was given in the church recently by President Gates of Iowa College, who also preached the following day.

**BURLINGTON.**—Dec. 29 was the forty-ninth anniversary of Dr. William Salter's installation as pastor. It will be fifty years next March since Dr. Salter began his labors here.

**AMES.**—The annual meeting was held Dec. 18. The present membership is 173. The expenditures for the year were \$850 and the benevolences \$542. Rev. F. J. Douglass is pastor.

Evangelist Tillett is now engaged in a series of special meetings at Van Cleve, which are opening with great interest.—At Buffalo Center the church is planning for a series of special meetings.—At Ledyard a series of union meetings is now in progress.—A new parsonage has recently been completed in Rockwell at a cost of \$2,200. Rev. D. G. Youker is the pastor.

#### Minnesota.

**MINNEAPOLIS.**—*Plymouth.* A largely attended reception was held New Year's evening as a farewell to Dr. Wells. The various ministers of the city were in attendance.—*Lyndale.* The annual reunion of the Congregational ministers and their families was held, Dec. 30, with this church. There was a large representation, seventy-five being present. The occasion was pleasant, but saddened by the immediate and prospective departure of so many brethren. Dr. Wells leaves at once. Rev. C. E. Page goes to Buffalo, N. Y., where he enters business. Rev. E. C. Whiting has just resigned at Fifth Avenue Church, and one or two other brethren have expressed the determination to go.

**EXCELSIOR.**—Rev. T. A. Turner has closed his four years' pastorate. Removals from the town have weakened the church, but there is a hopeful feeling and determination to go forward. This is the second Congregational church organized in the State. It will be supplied by different ministers for a few weeks and in the spring a pastor will be secured.

**GROVELAND.**—This little enterprise on the shores of Lake Minnetonka has a small field, but has decided to become self-supporting, much of the sac-

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E. H. BLASHFIELD'S DECORATIONS  
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rifice, however, coming upon the faithful pastor, Rev. E. E. Rogers.

GRACEVILLE.—An ecclesiastical society has been formed at the out-station, Chokio, and a subscription of \$350 raised to erect a small meeting house. The pastor was pleasantly remembered with Christmas gifts.

GRANADA.—A series of meetings has been held by Rev. C. B. Fellows. There have been a number of conversions and three additions upon confession, with more to follow.

SOUTH BEND.—This church is united with that at Belgrade under a student from the Moody Institute, Chicago, and is making progress. Five united with the church on confession last Sunday.

Rev. J. H. B. Smith and family have moved to Wadena. Mrs. Smith is an ordained minister and will assist in the work.

#### Nebraska.

LINCOLN.—First. Seldom has an investment of the Home Missionary Society brought forth better fruit than here, where the missionary contribution in a single year exceeds by nearly \$100 the \$500 put in by the society twenty years ago, when the church was so weak that a council was called to consider the question of disbanding. How great would have been the loss to the religious interests of this capital city—and, indeed, to the State—had this timely aid not been extended. The record of the church in benevolences is remarkable, showing a steady increase and an unwavering loyalty to the interests of the denomination at home and abroad. When the congregation was using every effort to erect its new house of worship and to dedicate it free of debt, nearly all of the money being raised by the pastor, Rev. Lewis Gregory, the contributions never shrank but rather increased. Mr. Gregory has not only been a successful pastor, but he has been a public-spirited citizen of large usefulness in the city, and a leader in the denominational work of the State. In the formative period of the public schools of the city he was a prominent member of the school board and his voice and vote were always for the best interest of the work. He has been for eighteen years a trustee of Doane College, is now president of the Nebraska Home Missionary Society, and was elected a corporate member of the A. B. C. F. M. at its last meeting. His influence for good and his hearty word of cheer have helped many a struggling home missionary enterprise in Nebraska.

NORFOLK.—There is great rejoicing over the excellent record with which the year closed. Every debt has been paid up to date including the pastor's salary. The Ladies' Aid Society during the past year has finished paying a floating indebtedness upon the church property, furnished the meeting house with electric lights and continues to pay for the lighting. The weekly offering system has been pushed with so much success that the pastor's salary has been paid monthly throughout the year, and nearly the full amount necessary for the coming year has been pledged at a public service without any personal canvass on the part of the trustees. Congregations are increasing. Prof. E. B. Gere of the Conservatory of Music has charge of the choir and has added largely to the value of this part of the service. Rev. J. J. Parker is the pastor.

CHADRON.—Dec. 31 was made memorable by the annual meeting combined with a watch night service. Though the financial condition was found to be full of difficulties, the tone of reports was cheerful, and the Ladies' Aid Society rejoiced over the payment of a troublesome debt, having raised during the year nearly \$175.

#### Idaho.

Special help is needed from the C. H. M. S. to meet an exigency arising from the opening of an Indian reservation in the western part of the State.

#### PACIFIC COAST.

##### California.

SAN FRANCISCO.—Bethany celebrated Dec. 22 as Pilgrim Sunday, the customary day of settling church accounts. The offering was \$922, a trifle more than was needed.

#### OTHER CHRISTIAN WORK.

Rev. D. O. Mears, D. D., formerly pastor of Piedmont Church, Worcester, Mass., and more recently of Calvary Presbyterian Church, Cleveland, O., has accepted a call to the Fourth Presbyterian Church of Albany, N. Y., succeeding President Raymond of Union College. Dr. Mears has written several valuable books.

L. P. Rowland, well known throughout New England as the first General Y. M. C. A. Secretary on this continent, serving in that capacity in Boston for fifteen years, is still prosecuting with vigor and

success evangelistic work, having just closed a series of union meetings in Grand Rapids, Mich., which resulted in 120 professed conversions. In that city too, at present his home, he lately celebrated his silver wedding. Many tokens of friendly interest from men like Hon. John Wanamaker, Sir George Williams, Russell Sturgis, Jr., and H. M. Moore testified to the high esteem in which he and his wife are held. Mr. Rowland is now laboring in Williamsburg, Va.

#### SUNDAY SCHOOL NOTES.

Blackboard work is being undertaken by many persons who have doubted their ability to do it acceptably.

The new year is accompanied by numerous changes in the officers of schools. It is estimated that about one-fourth of the superintendents are changed annually.

An increased average attendance has been secured in a number of schools by the use of a thermometer. It is a simple device and keeps before the school from week to week the record of attendance.

The use of the Bible in the school in place of lesson leaves in any form is increasing. The question has been frequently discussed during the past year and has brought forth numerous strong arguments in favor of the Bible as the text-book.

A commodious building for the school connected with the Congregational church at Campello, Mass., is being completed. It is the gift of Mr. George E. Keith and will accommodate the present school of nearly 700 with room for growth. A prominent feature of it will be a large number of classrooms opening on all sides of the main audience-room.

#### A Cooling Drink in Fevers. Use Horsford's Acid Phosphate.

Dr. C. H. S. Davis, Meriden, Ct., says: "I have used it as a pleasant and cooling drink in fevers, and have been very much pleased."

#### Marriages.

*The charge for marriage notices is twenty-five cents.*

BURTON—LEE—in Minneapolis, Minn., Dec. 31, 1895, by Rev. N. H. Bell, Stephen E. Burton and Mary E. Lee.

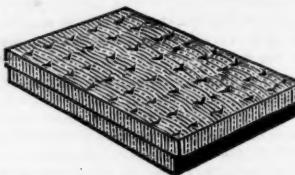
GRANT—LADD—in Windsorville, Ct., Jan. 1, Rev. F. L. Grant of Northfield and Ettaine Harriet Ladd.

#### Deaths.

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

BAGG—in West Springfield, Dec. 29, 1895, Susan Atwater, widow of Richard Bagg, a prominent member of the Congregational church for many years, aged 75 yrs., 5 mos.

WIGHT—in Natick, Dec. 21, 1895, Rev. Daniel Wight, aged 87 yrs., 3 mos.



disturbed sleep of childhood.

Sleep, to be restful, must be continuous. To secure that kind you need one of two things: either a tired body or one of our upholstered box spring beds, overhung with hour-glass spiral springs and laid-hair top.

You will say it is the greatest luxury you ever enjoyed. No more twisting and turning in sleep, no more stiff backs and rheumatic twinges in the morning, but a bed on which you can maintain one position for a dozen hours without fatigue.

And you sleep! In a month's time you will see the difference in an increased bodily and mental vigor.

## Paine Furniture Co., 48 Canal Street, Boston.



## Scrofula

Appears in a hundred different forms, such as Running Sores, White Swellings, Eruptions, Boils, Pimples, Salt Rheum, Scald Head, etc. The only cure is in making Pure, Rich

## Blood

Hood's Sarsaparilla makes pure blood and has never been equalled as a cure for Scrofula. Cases considered incurable, and given up by physicians, yield to its wonderful purifying, vitalizing powers. In fact,

## Hood's Sarsaparilla

Is the One True Blood Purifier. \$1; 6 for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass.

**Hood's Pills** are gentle, mild, effective. All druggists 25c.

## The Lawton Simplex Printer

  
saves time and labor; money too—  
**100 letters, postal cards, copies of music, drawings, or typewriter copy, in almost no time, and exact copies at that, by using the Lawton Simplex. Requires no washing or cleaning, and saves its cost over and again in sending out notices. Costs but little (\$3 to \$10).**

**CAUTION.**—Other things are being made and called Simplex Printers. The only way to be sure of getting the genuine is to see that yours is the Lawton Simplex Printer. Send for circulars. Agents wanted

LAWTON & CO., 20 Vesey St., New York.

## SLEEP.

#### Do you ever sleep?

Most persons try to. They make a more or less successful attempt at sleeping, but it isn't the un-

disturbed sleep of childhood.

Sleep, to be restful, must be continuous. To secure that kind you need one of two things: either a tired body or one of our upholstered box spring beds, overhung with hour-glass spiral springs and laid-hair top.

You will say it is the greatest luxury you ever enjoyed. No more twisting and turning in sleep, no more stiff backs and rheumatic twinges in the morning, but a bed on which you can maintain one position for a dozen hours without fatigue.

And you sleep! In a month's time you will see the difference in an increased bodily and mental vigor.

A leading reason for warranting our seed, as per first page of Catalogue, is, we raise a large portion of them. As the original introducers of the Cory and Longfellow Corns, Miller Cream Melon, Ohio and Burbank Potatoes, Warren, Hubbard and Marbled and Sweetened Marbled, Early Marrowfat Peas, Eclipse Beet, Kent, Water, Wonders and Marblehead Turnips, Southport Early Globe and Danvers' Red Globe Onions, All Seasons and Marblehead Mammoth Cabbages and numerous other valuable vegetables, we solicit a share of the public patronage. Our Catalog of Vegetables and Flower Seed for 1896, containing many new Vegetables & Flowers & the best of the old will be sent free. J. H. GREGORY & SON, Marblehead, Mass.

## DR. CLARK'S FUNERAL.

The assemblage which filled the West Roxbury church last Monday afternoon was in itself an impressive witness to the love and reverence in which the lately departed secretary of the American Board was held. The residents of this quiet suburb, with whom Dr. Clark has sustained for so many years friendly and neighborly relations, representative pastors and laymen in the circle of Boston churches, the full staffs of the American Board and Woman's Board, workers in the Congregational House, as well as others who labor daily there, missionaries now in this country on a furlough—all drawn by a common impulse joined in the solemn, yet beautiful, Christian burial service.

For the note of gratitude for the rich, ripe life that is ended, and of hope in Him who is the resurrection and the life, dominated the exercises of the hour, which were under the direction of the local pastor, Rev. F. W. Myrick. The first address was that of Dr. Clark's successor and "son in the gospel," Rev. J. L. Barton, D. D., who touched on these three phases of Dr. Clark's character: his power over young people, his tender relations to the missionaries and the sympathy and love which he carried into his work as secretary. After Dr. Barton, Dr. Quint spoke in a familiar, simple and touching strain, as only one could who knew the man in an affectionate intimacy continuing through many years. The prayer was by Rev. E. B. Webb, D. D., One solo, Lead, Kindly Light, and the congregational hymn, In the Cross of Christ I Glory, constituted the appropriate music of the occasion.

The calm, cold winter day was melting into a radiant twilight when this company of sincere mourners filed out of the church after taking the last look at the beloved form which is to be laid to rest in Montpelier, Vt. But to their Christian thought Dr. Clark was not within the casket crowned with a shock of golden grain, but in a wider realm of joyous and painless activity.

There entertain him all the saints above,  
In solemn troops and sweet societies  
They sing and sing in their glory move  
And wipe away the tears from every eye.

## PROGRESS IN PHILANTHROPY.

The Boston Ministers' Meeting last Monday was opened with a short devotional service, after which Rev. W. J. Batt, chairman of the Woburn Association, read a resolution, supplementary to those presented at a recent meeting of the Congregational Club, which recommended the formation of an international league, between all English-speaking peoples at least, which should adopt measures to police the earth, with a view to prevent great evils such as the present condition in Armenia. The resolution was approved by the meeting.

The moderator then presented Mrs. Laura Ormiston Chant, and announced that she would speak on philanthropy in the last hundred years. Mrs. Chant laughingly said that inasmuch as the time was short she would spare her hearers the hundred years, and went on to speak particularly of the notable English women who have accomplished much in philanthropic ways. She referred first to Mrs. Elizabeth Frye, who inaugurated prison reform in Europe, then to Mary Carpenter, who began the inquiry as to how men came to be prisoners, and was practically

ostracized for her efforts in behalf of the street boys in London, since, as Mrs. Chant says, we are still persecuting the prophets and later building their tombs. This work was the origin of the reformatory and industrial schools of England. After Mary Carpenter came another woman whose name stands high among honored women of England, Mrs. Josephine Butler, whose efforts in behalf of fallen women did so much to bring about a realization of the duty of Christians to this class of humanity, and of the fact that there is in the Bible only one law for both sexes and all ranks. Mrs. Catherine Booth was characterized as a marvelous woman, the inspirer and heart of the Salvation Army, and a fifth name, well known in this country as in England, was that of Lady Henry Somerset. Mrs. Chant said it was not a good thing for any reform movement to become fashionable, and it was a most unfortunate thing when society took to slumming. Christianity has not altered one iota from what it was in the days when only the "common people heard him gladly."

Speaking of present conditions Mrs. Chant said we were perhaps in danger of taking a wrong view of things, of listening too much to the noisier part of the community and depending upon wealth and material prosperity for helpfulness rather than upon personal character and righteousness. Christianity is as creative and developing a force as when it overthrew the Roman Empire, and it is the divine power of divine truth which always has and always will redeem.

Not a Patent Medicine.

**Nervous** Prostration.

**Mental** Depression.

**Nervous** Dyspepsia.

**Mental** Failure.

**Freigh's Tonic** (*A Phosphorized Cerebro-Spinan*)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25¢, ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each.

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We will have our annual CLEARANCE SALE regardless of cost, of remnant lots, odd pieces, of China and Glass, also fine Lamps.

On Tables No. 11, No. 6 and No. 9, Main Floor, will be seen handsomely decorated China Game Sets, Fish Sets, Tea Sets, Tete-a-Tete Sets and rich Teas, marked down one-third.

On Tables No. 10 and No. 18, Glass-room Floor, will be found Cut and Etched Glass, Salad Sets, Fruit Dishes, Pitchers, etc.

Dinner Set Hall (Third Floor), on Tables Nos. 12, 15 and 18, will be seen rich Soup Sets, Breakfast Sets, Dinner Sets, Oyster Plates, Fruit Plates, etc.

Art Rooms—Rich pieces of rich China with the Royal Worcester, Doultons, Haviland, Hungarian, Teplitz, Belleek, Crown Derby, Copeland, Wedgwood and other recognized brands of choice bric-a-brac.

LAMP GALLERY. On Table No. 7 are Rich Lamps from Dresden, Doultons, Japanese Cloisonné, superb shapes and decorations, mounted with best founts and burners.

All or any of the above will be sold at exactly ONE-THIRD OFF the lowest retail prices (always marked in plain figures) ever sold by us.

The above are genuine bargains, in many instances less than equal items can be landed for, but sold to close lots prior to our annual stock taking. The sale will continue for two weeks.

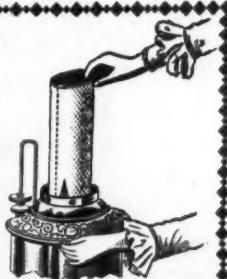
Inspection and comparison invited.

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## ONE OF MANY REASONS WHY.

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Successors to WM. BLAKE & CO.  
Manufacture bells of every description, single or chimes.  
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**CHURCH CARPETS**

AT MANU- JOHN H. PRAY, SONS & CO.,  
FACTURERS' CARPETS AND UPHOLSTERY,  
PRICES. 658 WASHINGTON ST.  
BOSTON.



## THE BUSINESS OUTLOOK.

Trade continues quiet and the volume has shrunk, if anything, because of stocktaking throughout the country. The first week of the year is always a period of dullness, between seasons as it were, and so it is without special significance.

But at the present time there have been additional reasons for a dull trade, and, moreover, there is no means at the moment of knowing when these causes will disappear. These causes are the recent panic, the chaotic condition of the money market and the deadlock at Washington.

The scarcity of greenbacks and the desire to hoard gold has caused the latter to go to a premium. But this virtual premium has caused no alarm for its causes are understood.

After the bonds of the new issue have been placed and the money market resumes its normal status, we believe that general trade will undergo great improvement. The size of the new issue, \$100,000,000, will render a recurrence of these gold scares an impossibility for a long time to come, and will afford merchants and manufacturers a chance to go about their affairs without fear of waking up some fine morning soon to another Treasury crisis.

In other words, the Treasury reserve question will be lifted from the minds of the people, and ere the situation can again become acute it is the opinion of many that the necessary changes in our currency laws will be accomplished.

"The Leading Fire Insurance Company of America."

## STATEMENT OF THE CONDITION OF THE

**ÆTNA**  
INSURANCE COMPANY,  
**HARTFORD, CONN.,**

On the 31st day of December, 1895.

Cash Capital,	\$4,000,000.00
Reserve, Re-Insurance (Fire),	3,036,124.24
Reserve, Re-Insurance (Inland),	41,772.54
Reserve, Unpaid Losses (Fire),	354,402.96
Reserve, Unpaid Losses (Inland),	44,172.23
Other Claims,	166,179.81
<b>Net Surplus,</b>	<b>3,412,862.10</b>
<b>Total Assets,</b>	<b>\$11,055,513.88</b>

## LOSSES PAID IN SEVENTY-SEVEN YEARS,

Seventy-Seven Million Three Hundred and Thirteen Thousand Dollars.

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**MR. JOSEPH COOK'S CONDITION.**

So many contradictory and varied, not to say alarming, reports have been in circulation regarding Mr. Cook that we have taken pains to ascertain the exact facts, and we are glad to say that they present, on the whole, a more favorable showing than the public has been led to expect.

Mr. Cook sailed from San Francisco the 15th of June last and spent the first two weeks in Honolulu as the guest of Chief-Judge Judd, delivering, during his stay there, the Fourth of July address. Immediately thereafter he took ship for New Zealand, where he lectured ten times in twelve days. Australia was his next stopping place, where he received a warm welcome from many who recalled his former visit in 1882. His public addresses there were mainly under the auspices of Y. M. C. Associations.

On the evening of Aug. 31 Mr. Cook delivered at Melbourne his lecture, *Seven Modern Wonders*. The next day, which was Sunday, he had an engagement at Dr. Bevan's church, but, during his preparation for the service, was seized with a sudden attack of vertigo, the effusion of serum so affecting the optic nerve as to cause almost total loss of sight for the time, but by the end of September he was sufficiently restored to justify the physicians in allowing him to embark from Sydney for Japan, where he was to meet his wife. This voyage, however, of thirty-nine days in a freight steamer, through tropical seas and fierce storms, was a very trying experience for one alone and just recovering from a serious illness. When he reached Japan, on Nov. 21, he was weak in body and depressed in spirits and the best medical advice that could be secured favored a speedy return to America.

It was certainly providential that the Japanese deputation of the American Board, having completed its labors, was just setting sail for this country and its members gladly afforded Mr. and Mrs. Cook every assistance in their power. During the trip across the Pacific he was able to come to the public dining-room more or less, where he talked as interestingly and rationally as ever on many themes. He slept, however, only under the influence of opiates and nervous indigestion necessitated extreme care with reference to his diet. He was, moreover, like others in a similar condition, the victim of melancholia, and worried almost incessantly over his con-

dition, fearing that he might not live to reach his native land.

At San Francisco the physicians felt that it was perfectly safe for him to travel East, although Mr. Cook himself feared the consequences of such a journey, but the overland trip was begun under the careful oversight of Drs. Barton and Bradford and was successfully completed. The only stop of any length was at Chicago, where the party stayed five hours, and Dr. Bradford detached himself from it to go to Montclair by another route, Dr. Barton accompanying Mr. and Mrs. Cook to Clifton Springs.

Mr. Cook's case, then, may be described as one of severe nervous prostration due doubtless to prolonged and unceasing activity as lecturer, author and editor for the last twenty years, but in the judgment of Dr. Barton and of the physicians at Clifton Springs there is reason to anticipate a favorable termination of this sudden collapse and his restoration in due time to the ranks of the world's workers, among whom he has taken so conspicuous a place.

THE CUSTOM OF CLEARANCE SALES IN JANUARY TO CLOSE OUT LOTS ENABLES BUYERS TO SECURE BARGAINS IN MANY LINES OF REPUTABLE HOUSES. JONES, McDUFFEE & STRATTON'S ANNOUNCEMENT IS AN ANNUAL LOOKED FOR BY A WIDE RANGE OF CUSTOMERS.

**THREE GRAND TOURS TO HONOLULU.**—Leaving Chicago via Chicago, Union Pacific & Northwestern Line, 6 P.M., Jan. 15th, Feb. 10th and March 5th. Only nine days from Chicago to Honolulu, Hawaiian Islands, "the Paradise of the Pacific." Two hundred and twenty-five dollars for the round trip, including stateroom and meals on steamers. Tickets good for nine months, with stop-over privileges. For information and tickets, address J. E. Brittain, N. E. P. A., Chicago & Northwestern Railroad, No. 5 State Street, Boston, Mass., or W. C. Kniskern, General Passenger and Ticket Agent, Chicago, Ill.

**A SHORT TIME TOUR TO THE PACIFIC COAST.**—Messrs. Raymond & Whitcomb are to give business men and others who cannot be absent for a prolonged period an opportunity to see California under very enticing circumstances. A party will leave Boston, Feb. 6, and after visiting all the important points both on the Pacific Coast and on the way to and from there will reach home March 13. The Southern route will be taken outward and the most picturesque parts of Utah and Colorado will be included in the homeward journey. The trip is to be afforded at a very low price. A special circular will be sent on application to Messrs. Raymond & Whitcomb, 296 Washington Street, opposite School Street.

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to health. Health to well-fed bodies. It's easy to feed some people, but proper nourishment for the invalid, the convalescent and the dyspeptic is hard to obtain.

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Runkel Bros.' Somatose-Cocoa (10% Somatose), for nursing mothers, invalids and convalescents. A pleasant beverage for table use.

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Write for pamphlet, "Solved; or, The Sunday Evening Problem." Read its hints, and the actual experience of pastors who have tried the new plan. It is mailed for the asking. Illustrated catalogue 20 cents.

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**Asthma, Bronchitis and Kindred Diseases  
"Catarrh Permanently Cured"**

BOSTON, MASS., April 20, 1894. (Care Jordan, Marsh & Co.)  
Dear Sir: I had catarrh for twenty years, and the last ten years (all of which time has been passed in this great establishment) I suffered fearfully. One half-dozen handkerchiefs per day would be used. It extended to my throat; the base of my tongue was badly affected. I constantly kept in my mouth cardamom seeds, or some such breath purifier. I could not sleep with my mouth closed. I began using Hyomei in December, and in two weeks I was entirely—and now, after four months and no return of the disease, I can say, permanently—cured. I am going to ask the head of the firm, Mr. Eben D. Jordan, to endorse this statement.

MRS. ELVIRA E. B. GIBSON.

**Indorsed—Eben D. Jordan.**

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The Australian "Dry Air" Treatment of Asthma, Bronchitis, Catarrh, Coughs, Colds, Laryngitis, Etc.



Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with Hyomei, is inhaled at the mouth, and, after permeating the minutest air-cells, is exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. Consultation and trial free at my office.

Pocket Inhaler Outfit, Complete, by Mail, \$1.00, consisting of pocket inhaler, made of deodorized hard rubber (beautifully polished), a bottle of Hyomei, a dropper, and full directions for using. If you are still skeptical, send your address; my pamphlet shall prove that Hyomei cures. Are you open to conviction?

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Cod-liver oil is something more than a fat. Its peculiar action depends on a number of substances, among which might be mentioned iodine and phosphorus. There can be no substitute for cod-liver oil, because there is no other oil known which has in natural combination with it such a large number of valuable medicinal agents.

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## POINTS Worth Remembering

### In the Season of Coughs and Colds.

#### Möller's Cod Liver Oil

is prepared only from the fresh livers of the cod-fish, and according to the most approved method.

It is entirely free from products of decomposition and all traces of rancidity.

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has enjoyed the confidence of the medical profession and the general public for over forty years.

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**BARLEY CRYSTALS**  
New Diuretic, Remunerating Tonic Cereal; also  
Gluten Dispresa Flour, and Diabetes Flour.  
Pamphlet and Cooking Samples Free.  
Unrivaled in America or Europe. Ask Dealers, or  
Write Farwell, Rhine, Waterford, N.Y., U.S.A.

## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, JAN. 3.

Mrs. C. H. Daniels presided and spoke of "assured victory" which can make the individual daily life more courageous, which has power to brighten the aspect of events transpiring in the world today, and which crowns the new year with hope.

Miss Atkinson brought a message from Mrs. Hiram Bingham, now in Honolulu, where she and Dr. Bingham are both laid aside from active service, and Mrs. Goodeell led in prayer for them. The calendar topic, Prayer for Increased Missionary Zeal in the Churches at Home, opened the way for several encouraging testimonies. Mrs. Kellogg alluded to the increase of personal work in behalf of home missions, and said that the attempt to raise the debt seemed to have been a blessing to women. "Every one who gives a large sum helps another to do it."

Miss Dyer quoted Phillips Brooks: "No man or woman of the humblest sort can be really strong, gentle, pure and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness," and applied the thought to the heroism of our missionaries as entering into our lives here at home. Mrs. Talcott of Talcottville, Ct., had just brought in new subscribers for *Life and Light*. Mrs. Stedman had found increasing interest in the prayer calendar.

Miss Pierson of Meriden, always in the rooms associated with North China, said: "I would be back there now if I could, and to stay, war or no war." She also gave some of the experiences of herself and associates when in danger from marauders and the word was given, "Pass on; these are our friends."

Miss Kyle told of some encouragements which she had met in touring in Vermont, and Mrs. Woodbury almost duplicated them in relating some of her experiences in touring for the A. M. A. A story of recent trials and heroism at Marsovian was well told by Miss Washburn as she had gathered it from late letters. As the verse:

They saints, in all this glorious war,  
Shall conquer, though they die,

was being sung, a messenger came with the tidings that Dr. N. G. Clark had passed away. Miss Stanwood spoke of his relations to the Woman's Board, his cordial indorsement of its organization from the very beginning, even when others who afterwards favored it were doubtful, his wise counsels often sought and always kindly given, the delightful association with him in the work for many years, and the deep sense of personal loss which this announcement brings to a large circle here, and which it will carry to many a missionary heart in distant lands. The closing prayer was thanksgiving for what he has been and has done, and petition for his nearest and dearest and for all who are bereaved in his translation.

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that you want to save, but you  
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## Dr. Hunter's Lectures on the Lungs.

No. 7.

### Will Any Climate or Change of Air Cure Consumption?

COD-LIVER oil, cough mixtures and change of climate used to be the stereotyped treatment for all consumptive cases, and under it the disease was so invariably fatal that it came to be regarded as incurable. And it cannot be doubted that physicians rather encouraged the belief in its incurability, because their ministrations always resulted in failure.

The thought that consumption could be cured by air alone was one of the oldest delusions of its treatment. It has been persistently tried for centuries, in every climate of the globe, and invariably terminated in disappointment.

We now know that consumption is a germ disease of the lungs, common among the natives of all lands. It is a little less common in warm than cold countries, because in the latter congestions of the lungs are more prevalent. The difference, however, is very slight, only a fraction of one per cent. Those, therefore who go to warm countries with the disease are no better off than natives of such countries who have consumption contracted in that climate. As the latter get consumption and die of it, despite the climate, it is folly to suppose northern patients would be cured by going to it. Change of air is always beneficial to the general health, because it is helpful to the appetite, digestion and strength of the patient temporarily, but the benefit is only general and in no sense curative of the lung disease. As no natural air can kill the germs in the lungs, or heal the wounds they have inflicted, no climate in the wide world will ever cure consumption. California, Texas, Colorado, Florida and the Adirondacks in this country, and Nice, Naples, Villa Franca, Egypt, Algiers and Madeira in the Old World, have all been tried in vain. The graveyards of those countries attest the failure of their climate to cure the disease. It is a cruel deception to pretend that living parasites, which are devouring the tubes and cells of the lungs, as moths feed upon wools and furs, can be destroyed and expelled by any natural atmosphere in the world. No other germ disease of the body was ever cured by air alone, and all medical experience goes to prove that the germs of consumption cannot be got rid of by any change of climate.

Do not, however, imagine from this that I am opposed to change of climate, or do not regard pure air as necessary to a proper treatment of the lungs. The air is the life of the lungs. "God breathed into his nostrils and man became a living soul." Air is the natural purifier of the blood and the element which assimilates and makes new blood out of the food eaten, and is therefore necessary to health, just as good food, proper clothing and regular exercise are necessary to good health. Wherever they can be best obtained with the least exposure to injury is the best place for the sick. But what I wish to impress upon all is that no climate in the world will kill the germs of consumption, or save from death those afflicted with lung disease. This can be done only by inhaling germ destroying medicines into the lungs. Such germicides have been discovered by me, and I am now applying them with great success in all forms of lung disease. It is only by properly medicating air that it can be made healing and curative of lung complaints. The germs in the lungs are the source of all the danger to the patient. If they are not reached and expelled they destroy the very citadel of life. They cannot be reached by anything taken by the stomach, nor by any hyperdermic injection through the skin. The germicides must be brought into actual contact with the germs in the tubes and cells of the lungs, or no cure will result. That is why I say that my treatment by inhaled germicides is the only course that can possibly arrest and cure consumption.

ROBERT HUNTER, M. D.,  
No. 117 West 45th Street.

NOTE.—Readers of *The Congregationalist* who are interested in Dr. Hunter's views can obtain his book, without charge, by addressing him as above.

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## WEEKLY REGISTER.

## Calls.

ALLISON, A. L., Benzonia, Mich., to Old Mission. **A.** Accepts, and has begun work.  
 ATCHESON, Wm. H., Wauponsee Grove, Ill., to Bloomer, Wis. Accepts.  
 BARNUM, Samuel H., to remain another year at Cornwall, Vt.  
 BLAKE, Elmer T., Manchester, N. H., to Charlestown, Conn.  
 CAMERON, Alick J., to Westmore, Vt. Accepts.  
 CARLISLE, Chas. B., to remain another year at Winthrop, Ia. Accepts.  
 DAVIS, Wm. H., First Ch., Detroit, Mich., to Eliot Ch., Newton, Mass.  
 FIFIELD, B. S., to Boothbay, Me.  
 GOODRICH, Chas. L., Plainfield, N. J., not called to Madison, Vt.  
 GRIFFITH, Thos. H., Northville, L. I., to Brooklyn Hills. Accepts, and has begun work.  
 HAUN, Geo. C., State S. S. Supt., Madison, Wis., to Sun Prairie.  
 HINES, Peter H., Wisner, Neb., to Geneva. Accepts, to begin work at once.  
 KAYE, Jas. R., late of Elgerton, Wis., to professorship in Northern Illinois College and to Pres. Ch., Lyons, Ia. Accepts.  
 LADD, Wm. B., Lyndon, Ill., to Prophetstown. Accepts.  
 MILES, Harry R., asst. pastor United Ch., New Haven, Ct., accepts call to Winsor Ave. Ch., Hartford.  
 OLINGER, Wm. G., Harriman, Tenn., to Williamsburg, Ky. Accepts.  
 PALEY, Fred H., asst. pastor Union Ch., Boston, Mass., to Trinity Ch., Lawrence.  
 SMITH, John G., Plymouth Ch., Chillicothe, O., to Harmar Ch., Marietta.  
 THOMPSON, J. K., formerly of Warren, Vt., accepts call to S. Woodbury.  
 TURNER, Tell A., Excelsior, Minn., to Ortonville.  
 WILSON, Rev. Jno. C., Center, Ch., Meriden, Ct., to Puritan Ch., Brooklyn, N. Y. Accepts.

## Ordinations and Installations.

ENMAN, Jas. E., o. p. Magnolia (Gloucester), Mass., Dec. 31. Sermon, Rev. G. A. Jackson; other parts, Rev. Messrs. R. P. Hibbard, F. H. Reed and Dea. J. J. Peew.

## Resignations.

BRYANT, Seelye, Lancaster, Mass.  
 ELLSWORTH, Jno. S., Newark Valley, N. J., after a successful pastorate of nearly nine years.  
 FISH, Edward A., Andover, O.  
 GRANNAN, George, Lincoln Ave. Ch., Chicago, Ill.  
 LYDGATE, Jno. M., Steinmetz and Lake View, Wm. Munro, Egbert N., Deerfield, Mass., to take effect Apr. 1  
 PAGE, Chas. E., Bethany Ch., Minneapolis, Minn.  
 SMITH, Jona G., Chillicothe, O.  
 WHITING, Elbridge C., Fifth Ave. Ch., Minneapolis, Minn., to take effect Feb. 1.  
 YOUTZ, Herbert A., Washington St. Ch., Quincy Pt., Mass.

## Dismissals.

SMITH, F. Hyatt, North Ave. Ch., Cambridge, Mass.  
 Churches Organized.

CHOKIO, Minn.

## Miscellaneous.

EVERY, Fred D., for forty-five years pastor of the church in Columbia, Ct., and now its pastor *emeritus*, has been tendered a farewell reception. There was a large attendance, the number of those present who were not members of his church attesting to his general popularity in this section. Mr. Avery is about to move to East Hartford, to take up his home with his son.  
 CLARK, Edward L., and wife, were given a delightful reception, Jan. 2, in the parlors of Central Ch., Boston, which were charmingly decorated. The 500 invitations brought a large attendance.  
 NASH, Fred W., greatly beloved by his Mountain Home "Idaho Boy," and by his ministerial associates of all denominations, is obliged to resign on account of ill health, and will seek recovery by travel and out-of-door life in Southern California.  
 SMITH, J. P., and wife of Salem, N. H., recently celebrated their twenty-fifth wedding anniversary.  
 THAYER, Henry O., closed labors with the church in Gray, Me., Dec. 31.

## ADDITIONS TO THE CHURCHES.

	Conf. Tot.	Conf. Tot.
<b>CONNECTICUT.</b>		
Manchester, North,	8	14
Waterbury, Third,	3	9
IOWA.		
Dickens,	15	15
Humboldt,	—	20
Jewell,	15	15
MAINE.		
Denmark,	3	3
Dexter,	—	8
Norway, Second,	4	4
MASSACHUSETTS.		
Allston,	9	15
Amherst College,	2	6
Andover, Free,	4	5
Auburndale,	5	11
Boston, Berkeley	—	10
Temple,	6	13
Boylston,	3	9
Highland,	1	3
Immanuel,	2	5
Maverick,	3	6
Park St.	3	4
Phillips,	3	27
Second,	10	27
Union,	6	16
Cambridgeport, Wood	4	7
Mem'1,	7	7
Chester, First,	2	4
Haverhill, Union,	3	3
Lakeview St.,	—	2
Lynn, First,	2	4
Malden, First,	11	26
Needham,	—	11
Westhampton,	2	3
Total:	Conf. 361; Tot. 662.	

BRONCHITIS.—Sudden changes of the weather cause bronchial troubles. "Brown's Bronchial Troches" will give effective relief.

TO SLEEP SOUNDLY.—Probably not one person in thirty sleeps soundly at night. At first glance it would appear to be beyond their power to correct this bad habit, but we can say, from actual experience, that such a habit can, in many cases, be easily corrected by the possession and use of one of the laid-back, upholstered, box-spring beds sold by the Paine Furniture Co., on Canal Street.

"CONGRESS IN SESSION."—Washington, D. C., is the most attractive city in the United States when Congress is in session. Why not join the next Royal Blue Line, personally conducted tour, leaving Boston, Wednesday, Jan. 22. The rate of \$23 covers every expense. Stop overs at New York and Philadelphia. Send for Illustrated Itinerary to A. J. Simmons, N. E. A., 211 Washington St., Boston.

In the beginning of a new year, when the winter season of close confinement is only half gone, many find that their health begins to break down, that the least exposure threatens sickness. It is then as well as at all other times, and with people even in good health, that the following facts should be remembered, namely: that Hood's Sarsaparilla leads everything in the way of medicines; that it accomplishes the greatest cures in the world; has the largest sale in the world and requires the largest building in the world devoted exclusively to the preparation of the proprietary medicine. Does not this conclusively prove, if you are sick, that Hood's Sarsaparilla is the medicine for you to take?

NERVOUSNESS CURED.—"My little girl has been troubled with fits, but she has not had any since I have been giving her Hood's Sarsaparilla. She has gained two pounds in weight and it has helped her very much. I have also been relieved of nervous trouble by Hood's Sarsaparilla." Mrs. Helen Scott, 92 Monument St., Charlestown, Mass.

HOOD'S PILLS cure sick headache, biliousness.

## The Columbia Pad Calendar For 1896



### YOU NEED IT.

A Desk Calendar is a necessity—most convenient kind of storehouse for memoranda. The Columbia Desk Calendar is brightest and handsomest of all—full of dainty pen sketches and entertaining thoughts on outdoor exercise and sport. Occasionally reminds you of the superb quality of Columbia Bicycles and of your need of one. You won't object to that, of course. The Calendar will be mailed for five 2-cent stamps.

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requires most careful washing with perfectly pure soap. There is only one perfect soap—that's

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## "SWEET HOME" SOAP.

YOU CAN HAVE YOUR CHOICE

### "CHAUTAUQUA" RECLINING CHAIR OR A "CHAUTAUQUA" DESK,

WITH A COMBINATION BOX FOR \$10.00.

The Combination Box at retail would cost, \$10.00  
 Either Premium, \$10.00

Total, . . . . . \$20.00

YOU GET BOTH FOR \$10.00

WE WILL SEND BOX AND EITHER PREMIUM ON THIRTY DAYS' TRIAL; IF SATISFACTORY, YOU CAN REMIT \$10.00 IF NOT, HOLD GOODS SUBJECT TO OUR ORDER.

THE LARKIN SOAP MFG. CO. BUFFALO, N.Y.

Our offer fully explained in *The Congregationalist*, Nov. 14, 21, 28.

NOTE.—The combination offer of the Larkin Soap Manufacturing Co., although unusually generous, is genuine. From personal inspection of factory and experience with their goods and premiums we know that they are all that is claimed for them and can heartily recommend them.—*The Christian Work*.

"A HANDFUL OF DIRT MAY BE A HOUSEFUL OF SHAME." KEEP YOUR HOUSE CLEAN WITH ..

# SAPOLIO

## EDUCATION.

The Roman Catholics have expanded the special season school idea and will have a "winter school" in New Orleans in February.

The American Society for the Extension of University Teaching of Philadelphia announces that Mr. C. R. Ashbee of King's College, Cambridge, Eng., and Mr. Joseph Wells of Oxford University are to be in this country from March 21 to April 20. Both these gentlemen are experienced university extension teachers and have been exceedingly popular as such in England. Mr. Wells is prepared to give single lectures on such subjects as The Intellectual Life in Oxford, The Oxford Movement, The English Universities, and courses of lectures upon the general history of Oxford and the great movements that have had their origin there. Mr. Ashbee, who is an artist and a practicing architect and was the organizer of a guild and school of handicraft in East London, where he had the aid and sympathy of such men as Walter Crane, has courses on Architecture as the Language of the English People, The History of English Handicrafts, The Workshops of Medieval England, Design in Its Application to Furniture, Design in Its Application to Pottery, The Florentine Workshops of the Early Renaissance. Both these gentlemen will come prepared to use the stereopticon and their superior collections of slides, and colleges, art schools, preparatory schools and university extension authorities will do well to communicate with the Philadelphia society officials at 111 South Fifteenth Street.

## HOLIDAY GIFTS TO MINISTERS.

*Massachusetts:* Rev. Israel Ainsworth, Rockport, oak sideboard and sum of money; Rev. W. E. Barton, D. D., Shawmut Church, Boston, piano; Rev. C. S. Brooks, Rollstone Church, Fitchburg, \$111; Rev. Harry L. Brickett, Marion, quartered oak extension table; Rev. B. M. Frink, W. Brookfield, purse of money; Rev. A. G. Todd, Bethany Church, Worcester, purse of money; Rev. W. L. Hendrick, Second Church, Huntington, purse of money; Rev. G. H. Johnson, John Street Church, Lowell, \$60; Rev. M. S. Howard, Wilbraham, many useful and valuable gifts; Rev. M. O. Patton, Newburyport, handsome Elgin watch; Rev. A. C. Townsend, Westhampton, \$25; Rev. Seelye Bryant, Lancaster, \$25.

*Maine:* Rev. G. H. Credeford, Winthrop, set of dishes; Rev. W. G. Mann, Warren Church, Westbrook, parlor clock and vases; Rev. J. G. Merrill, Scarborough, \$40, with other gifts; Rev. T. B. Payne, Rumford Falls, fur coat.

*New Hampshire:* Rev. F. D. Ayer, D. D., First Church, Concord, \$117; Rev. F. G. Clark, Plymouth, piano lamp and generous sum of money; Rev. H. P. Dewey, South Church, Concord, \$100; Rev. G. H. Dunlap, East Church, Concord, generous gift; Rev. W. A. Rand, S. Seabrooke, purse of money; Rev. R. P. Gardner, Hampstead, \$205.

*Vermont:* Rev. E. G. French, Johnson, \$31; Rev. C. M. Palmer, Sharon, sum of money and other useful gifts.

*Connecticut:* Rev. F. D. Avery, Columbia, \$175; Rev. E. P. Ayer, Bethlehem, sum of money; Rev. L. M. Keneston, Shelton, foot-rest and valuable book; Rev. W. De L. Love, D. D., Pearl Street Church, Hartford, purse of over \$1,000; Rev. A. J. McLeod, Stafford Springs, handsome watch; Rev. M. S. Phillips, Chaplin and N. Windham, \$56.70; Rev. A. H. Post, Tolland, ten dollar gold piece; Rev. C. H. Smith, Plymouth, two easy-chairs and a purse of money.

*New York:* Rev. J. S. Ellsworth, Newark Valley, silver service, with knives and forks, damask table linen and a rug; Rev. Edward Evans, Camde, solid oak secretary and chair, also a Morris rocker.

*Illinois:* Rev. J. B. Davies, Chenoa, valuable gift.

*Wisconsin:* Rev. W. D. J. Stevenson, Spring Green, generous sum of money and seasonable gifts for family.

*Iowa:* Rev. C. P. Boardman, Humboldt, silver tea-set, water pitcher, goblet and spoons; Rev. C. B. Carlisle, Winthrop, album quilt.

*Minnesota:* Rev. H. P. Fisher, Crookston, works of Holland, Irving and Goldsmith.

*Nebraska:* Rev. P. H. Hines, Wisner, two rockers, a slumber robe, center table and lamp.

*North Dakota:* Rev. O. P. Champin, Oberon, autograph quilt.

## HOME MISSIONARY FUND.

Miss Carrie Spear, Newton.....	\$2.00
Lewis E. Noyes, Abington.....	2.00
A Friend, Greenfield.....	4.00
A Friend, Brattleboro, Vt.....	2.00
Mrs. R. H. Allen, Chelsea.....	2.00
Miss M. C. Tompkins, Haverhill.....	2.00
S. W. Carlton, Bradford.....	2.00
Mrs. Oroniell Clark, Barre.....	2.00
Mrs. H. E. Brown, Winchendon.....	2.00
Mrs. Mary Bradley, Middletown, Ct.....	2.00
Julius Davenport, Brooklyn, N. Y.....	5.00
Clarence O. Walker, Malden.....	2.00
Mrs. L. S. Howland, Leominster.....	2.00
Miss A. M. Manning, Littleton Ct.....	2.00
Mary L. Tinkham, Carolina, R. I.....	2.00
M. L. D., Hyde Park.....	2.00

*The Congregationalist:* Gentlemen: You will please find #2 enclosed for *The Congregationalist* for the year 1895. I am a home missionary and in the past, till last year, I received the paper free, but I can now pay for it and am very glad to be able to do so.

Owing to the hard times we shall have to part company with the paper and will write this, for I find your paper to be of great help to me. Please discontinue *The Congregationalist* after Jan. 1, unless you find some one that wants to send it to this home missionary.

I have received *The Congregationalist* another year as a gift from your Home Missionary Fund, and thank you and other donors very much for it. I do not feel any more able to pay for it if the coming year, as my total salary is \$45, with which to support a family of five persons and keep a team.

## CONGREGATIONAL MINISTERS DECEASED DURING 1895.

## SUPPLEMENTARY LIST.

	AGE
Adams, Myron, Rochester, N. Y.....	54
Bach, Nathaniel, Norwich, Ct.....	Nov. 3, 85
Blodgett, Edward F., Roslindale, Mass.....	Dec. 28, 80
Jennings, William J., Bristol, Ct.....	Oct. 5, 73
Jackson, William C., Newton, Mass.....	Oct. 17, 87
Kendall, S. C., Townsend, Mass.....	Sept. 4, 75
Munroe, Henry H., Dundee, Ill.....	Oct. 12, 78
Potter, Edward S., Malden, Mass.....	Dec. 1, 78
Rankin, Adam L., Petaluma, Cal.....	Apr. 6, 78
Seelye, Julius H., Amherst, Mass.....	May 12, 70
Tyler, Josiah, St. Johnsbury, Vt.....	Dec. 20, 72

Average age of seventy-five ministers deceased (full number reported) in 1895, 68.8.

WHEN ten thousand doctors indorse Pond's Extract, it certainly must be the best.

EVERY FAMILY SHOULD KNOW THAT



A very remarkable remedy, both for INTERNAL and EXTERNAL use, and wonderful in its quick action to relieve distress.

**Pain-Killer** is a sure cure for Sore Throat, Coughs, Chills, Diarrhea, Dysentery, Cramps, Cholera, and all Bowel Complaints.

**Pain-Killer** IS THE BEST remedy known for Sea Sickness, Sick Headache, Pain in the Back or Side, Rheumatism and Neuralgia.

**Pain-Killer** is unquestionably the BEST LINIMENT MADE. It brings speedy and permanent relief in all cases of Bruises, Cuts, Sprains, Severe Burns, &c.

**Pain-Killer** is the well tried trusted friend of the Mechanic, Farmer, Planter, Sailor, and in fact all classes wanting a medicine always at hand, and safe to use internally or externally with certainty of relief.

IS RECOMMENDED  
By Physicians, by Missionaries, by Ministers, by Mechanics, by Nurses in Hospitals.  
BY EVERYBODY.

**Pain-Killer** is a Medicine Chest in itself and few vessels leave port without a supply of it.

No family can afford to be without this invaluable remedy in the house. Its price brings it within the reach of all, and it will annually save many times its cost in doctors' bills. Beware of imitations. Take none but the genuine "PERRY DAVIS."

## CURE WITHOUT MEDICINE.

## A SIMPLE HOME TREATMENT OF UNEQUALED VALUE.

Administered by attaching an instrument to the flesh, which aids the system to take on Oxygen from the Atmosphere, to the utmost amount the system can use.

IT IS A TREATMENT OF THE BLOOD, and by purifying, revitalizing, and loading DISEASE, by removing its causes. It applies of necessity to all diseases as no other treatment ever has.

THE OXYGEN COSTS NOTHING, the price of the instrument being all the expense family.

"I sought the aid of a dozen of the best physicians I could find, but they helped me very little. I also tried Compound Oxygen thoroughly, and the Electric battery, but they helped me very little. On Dec. 17, 1891, I commenced using the Electropoise, and continued it about four months. During this time my disabilities were greatly removed. In the course of a year from the time I commenced using it I enjoyed almost perfect health, which has continued to this date. I have great faith in it."

REV. J. H. MANSFIELD, Athol, Mass.

And Hundreds More.

## NO HOME SHOULD BE WITHOUT IT.

Call or send for Free Illustrated Circular, with Testimonials, Price List, etc.

L. A. BOSWORTH, 36 BROMFIELD STREET, BOSTON, MASS.

GENERAL AGENT FOR THE NEW ENGLAND STATES.

If you want a sure relief for pains in the back, side, chest, or limbs, use an

## Allcock's Porous Plaster

BEAR IN MIND—Not one of the host of counterfeits and imitations is as good as the genuine.

## ARE YOU DEAF?

DON'T YOU WANT TO HEAR?

The AURAPHONE will help you if you do. It is a recent scientific invention which will assist the hearing of any one not born deaf. When in the ear it is invisible, and does not cause the slightest discomfort. It is to the ear what glasses are to the eye—an ear spectacle. Inclose stamp for particulars. Can be tested FREE OF CHARGE at any of the NEW YORK AURAPHONE CO.'S Offices, 716 Metropolitan Bdg., Madison Sq., N. Y., 438 Phillips Bdg., 120 Tremont St., Boston, or 843 Equitable Building, Atlanta, Ga.

## HOOPING-COUGH GROUP.

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, London, England.

E. Fougera & Co., 30 North William St., N. Y.

BREAKFAST-SUPPER.

# EPPS'S GRATEFUL-COMFORTING. COCOA

BOILING WATER OR MILK.

Grand National Prize of  
16,600 FRANCS at Paris

## QUINA-LAROCHE



Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for FEVER AND AGUE, MALARIA, POORNESS OF THE BLOOD, GENERAL DEBILITY and WASTING DISEASES; INCREASES THE APPETITE, STRENGTHENS THE NERVES and builds up the entire system.

Paris: 22 Rue Drouot  
New York:  
E. FOUGERA & CO.,  
26-30 N. William St.

### DENT'S TOOTHACHE GUM

STOPS TOOTHACHE INSTANTLY.



Dent's Corn Gum Cures Corns, Bunions, Warts.



DIRECTIONS for using CREAM BALM.—Apply a particle of the Balm directly into the nostrils. After a moment draw strong breath through the nose. Use three times a day, after meals preferred, and before retiring.

## CATARRH

ELY'S CREAM BALM Opens and cleanses the Nasal Passages. Alleviates Pain and Inflammation, Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied to each nostril and is agreeable. Price 50 cents at Druggists or by mail.

ELY BROTHERS, 56 Warren Street, New York.

## Larrabee's Rheumatic Liniment

is an old and valued remedy, which has enjoyed a constant patronage for over sixty years, proving its wonderful worth and efficacy in all painful diseases, such as Rheumatism, Neuralgia, Catarrh, Toothache, Lumbago, Backache and other ailments where pain is an attendant. Try it. For sale by all druggists or by mail, 25 cents.

WINCKELMANN & BROWN DRUG CO.,  
Baltimore, Md., U. S. A.

U. S. Census for one year, 1880, reports  
35,607 Deaths from

## Cancer.

## The Berkshire Hills Sanatorium,

An institution for the thoroughly effective and perfectly scientific treatment of Cancer, Tumors, and all malignant growths, without the use of the knife.

We have never failed to effect a permanent cure where we have had a reasonable opportunity for treatment.

Book giving a description of our Sanatorium and treatment, with terms and references, free. Address DRS. W. E. BROWN & SON, North Adams, Mass.

## THE PURPLE EAST.

England lacks a Cromwell, but has a Milton ready awaiting his advent. Was there ever a more awful indictment and stirring trumpet call than this poem of William Watson's?

Never, O craven England, nevermore  
Prate thou of generous effort, righteous aim!  
Betrayer of a people, know thy shame!  
Summer hath passed, and autumn's threshing-floor  
Been winnowed; winter at Armenia's door  
Snaris like a wolf, and still the sword and flame  
Sleep not; thou only sleepest; and the same  
Cry unto heaven ascends as heretofore,  
And the red stream thou mightst have stanched  
yet runs,  
And o'er the earth there sound, no trumpet's tone  
To shake the ignoble torpor of thy sons;  
But with indifferent eyes they watch and see  
Hell's regent sitting yonder, propped by thee,  
Abdul the Damned, on his infernal throne.

You in high places, you that drive the steeds  
Of empire, you that say unto our hosts,  
"Go thither," and they go, and from our coasts  
Bid sail the squadrons and they sail, their deeds  
Shaking the world; lo! from a land that pleads  
For mercy where no mercy is, the ghosts  
Look in upon you faltering at your posts—  
Upbraid you parleying while a people bleeds  
To death. What stay's the thunder in your hand?  
A fear for England? Can her pillar'd fame  
Only on faith forsaken securely stand,  
Or faith forsworn that murders babes and men?  
Are such the terms of glory's tenure? Then  
Fall her accursed greatness, in God's name!

Heaped in their ghastly graves they lie, the breeze  
Sickening o'er fields where others valiantly wait  
For burial; and the butchers keep high state  
In silken palaces of perfumed ease.  
The panther of the desert, matched with these,  
Is pitiful; beside their lust and hate  
Fire and the plague wind are compassionate.  
And soft the deadliest fangs of ravening seas.  
How long shall they be borne? Is not the cup  
Of crime yet full? Devilish still lack  
Some consummating crown that we hold back  
The scourge, and in Christ's borders give them  
room?  
How long shall they be borne, O England? Up,  
Tempest of God, and sweep them to their doom!

Alfred Austin, the new poet-laureate, has attempted to reply to this, but it can be held as representing truly the Nonconformist Christian sentiment of Great Britain. We find that the *Methodist Times* says: "Never in the history of political treachery has Lord Salisbury's perfidy towards Armenians been surpassed. In the avenging providence of God, England's turn may come some day. When that day comes she will perish unpitied," and *The Christian World* confesses that "the Nemesis of Lord Beaconsfield's pinchbeck glory is complete, and we are humiliated by the compulsion that lies upon us to endure a peace maintained through dishonor."

## Religious Notices.

*Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.*

GORDON MISSIONARY TRAINING SCHOOL, Clarendon Street Baptist Church, Boston, opens Oct. 2. Evening classes Oct. 10.

THE GENERAL THEOLOGICAL LIBRARY, at its new building, 31 Mt. Vernon Street, Boston. Founded for the benefit of clergymen, theological students, Sunday school teachers, authors, and readers of a Christian literature of all denominations. It contains 17,000 volumes and 100 periodicals in the reading-room. Its books have circulated in 300 towns and villages in 12 different States of our country. It is supported by donations, bequests and fees from life and annual members, who have the full use of the library, and by the perpetual membership of churches, whose pastors have the use of the library, including the drawing of books forever gratis. Donations and fees should be sent to Rev. Luther Farnham, at the library.

THE AMERICAN SUNDAY SCHOOL UNION has been at work seven years for the colored rural districts in the South, methods specially commend it to communities of sparse populations divided in religious sentiments. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Probably no evangelizing agency has larger results for the amount expended. 11,000,000 children are yet out of Sunday School. Will ye help to save them? Send to Rev. Addison T. Foster, D. D., New England Secretary, 1 Beacon St., Room 40, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York, incorporated April, 1822. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.  
REV. W. C. STITT, Secretary.  
W. C. STUBBS, Treasurer.

## Subscribers' Wants.

*Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.*

Wanted, a situation as Organist and Director of Music by a gentleman of large experience. Address "Organist," P. O. Box 194, Boston.

Quickens  
The Appetite  
Makes the  
Weak Strong.

**AYER'S**  
THE ONLY GOLD MEDAL  
**Sarsaparilla**  
Has Cured  
Others  
And Will Cure You.

Ayer's Cherry Pectoral for Coughs.

## Wonderful Cures

of Coughs, Colds and all kinds  
of Sore Throats and Lung  
Troubles are made every day

- BY -

## Adamson's Botanic Cough Balsam

It gives instant relief, and cures, permanently, the worst cases. Time-tried and thirty years tested.

### BEWARE OF IMITATIONS.

SOLD BY THE BEST DRUGGISTS.

Prices 35 cts. and 75 cts. a Bottle.

Trial size 10c.

## Have You Tried It?

If you are suffering from any ailment which has baffled the skill of your physicians, it will pay you to send to Drs. Starkey & Palen for their treatment by the inhalation of Compound Oxygen, or, if convenient, call upon them and try their office treatment. Consultation, either personally or by letter, will cost you nothing. They do not pretend that their remedy will cure in every case, but in a majority of them. If you write them a full account of your symptoms, they will tell you frankly whether they think their remedy will help you or not. The Compound Oxygen, being a revitalizer and not a drug, will leave no ill effects behind. It will pay you to try it. If you wish further information, proof, etc., write us for our book of two hundred pages, and we will send it free of charge.

**Drs. Starkey & Palen,**  
1529 Arch Street, Philadelphia, Pa.

### CHURCH REMODELING.

THOMAS W. SILLOWAY, Church Architect.  
10 Park Square, Room 8, Opposite  
Providence R. R. Station, Boston.

Mr. Silloway's long practice in remodeling churches enables him to save and utilize all the valuable parts of an edifice, and for a comparatively small outlay produce a building preferable in most respects to a new one of much greater cost. He proposes to continue this work as a specialty, and tender his services to committees who would practice economy, and where the means are limited. A visit to the premises will be made, and an opinion and advice given on receipt of a request so to do.

# Their Price Betrays Them.

**A**LUM baking powders make unwholesome food, and no housewife having regard for the health of her family will knowingly use them. Resist all efforts of pedlers and grocers to sell them to you.

Aside from the fact that low-priced baking powders contain alum and are unwholesome, their use is extravagant. It requires two pounds of the best of them to go as far as one pound of ROYAL BAKING POWDER, because they are deficient in leavening gas.

Economical food, pure and wholesome food, and food that is of finest flavor, light, sweet, and palatable, require the use of ROYAL BAKING POWDER.

**BAKING Powders sold, either wholesale or retail, at a lower price than the "Royal" are almost invariably made from alum, and should be avoided under all circumstances.**

ROYAL BAKING POWDER CO., 106 WALL STREET, NEW YORK.



## ALL OVER THE WORLD

Pond's Extract is known as the great family remedy and Nature's own reliever of aches and pains.

Invaluable for Wounds, Bruises, Cuts, Sore Feet, Lame Muscles, also for Sore Throat, Hoarseness, Rheumatism, Inflammation, and Hemorrhages.

Accept nothing as "just as good." Pond's Extract cures; imitations do not.

POND'S EXTRACT CO., 76 Fifth Ave., New York

1794 Oldest Insurance Company in Hartford. 1896

### Eighty-sixth Annual Exhibit OF THE

**HARTFORD**  
**Fire Insurance Company,**  
OF HARTFORD, CONN.,  
JANUARY 1st, 1896.

#### Assets.

Cash on hand, in Bank, and Cash Items,	\$1,088,291.95
Cash in hands of Agents and in course of Transmission,	1,062,719.00
Rents and Accrued Interest,	24,997.45
Real Estate Unincumbered,	385,775.80
Loans on Bond and Mortgage (1st lien),	1,816,000.00
Loans on Collateral Security,	9,800.00
Bank Stock, Hartford, Market Value,	342,650.00
" New York, "	322,880.00
" Boston, "	77,928.00
" Albany & Montreal, "	79,710.00
Railroad Stocks,	755,150.00
State, City, and Railroad Bonds,	3,763,861.00
Total Assets,	\$9,229,213.00

#### Liabilities.

Capital Stock,	\$1,260,000.00
Reserve for Re-insurance,	4,404,288.50
Reserve for all Unsettled Claims,	674,081.08
<b>NET SURPLUS,</b>	<b>2,900,893.51</b>
Surplus to Policy-holders,	4,150,893.51

Assets—Increase,	583,477.47
Re-insurance Reserve—Increase,	164,349.75
Net Surplus—Increase,	400,546.64
Income—gross,	7,060,163.08

GEO. L. CHASE, President.

P. C. ROYCE, Secretary. { THOS. TURNBULL, Ass't Secretary.  
CHAS. E. CHASE, Ass't Secretary.

Western Department, Chicago, Ill. { F. P. HEWOOD, Gen'l Agent.  
J. W. G. COFRAN, Ass't Gen'l Agent.

Pacific Department, San Francisco, Cal. { H. K. BELDEN, Manager.  
WHITNEY PALACHE, Ass't Manager.

Metropolitan Department, 50 Wall Street, New York.  
YOUNG & HODGES, Managers.

Agencies in all the Prominent Localities throughout the United States  
and Canada.